

THE
Christian's Gazette:

OR,

NEWS

Chiefly Respecting

The Invisible World.

BEING A

PACQUET

FOR THE

PIOUS VIRTUOSI,

On SUBJECTS never started before.

*If there be Heav'n 'tis worthy to be sought;
Or were there none, yet Heav'n's a pleasant Thought.*

DRYDEN.

LONDON:

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1709.

THE
CHRISTIAN'S GAZETTE.

NEW

OF THE

CHRISTIAN WORLD.

BEING A

P A O L E T

FOR THE

THIRTY YEARS.

ON THE SUBJECTS OF THE

CHRISTIAN WORLD.

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THE
DEDICATION
TO THE
Lovers of Novelty.

Gentlemen,

Having been an **ATHENIAN** (or Lover of Novelty) almost from my Infancy, (of which my Projection of the **Athenian Oracle**, or Question-Project, is a known Instance) I hope to present you with something **NEW** (I wish I cou'd say with something **CURIOUS**) in the following Sheets; which for that Reason I have entitl'd *The Christian's Gazet, or News chiefly respecting the Invisible World, &c.* **NEWS** from Lisle so engrosses Men's whole Time, that few enquire what News from Heaven, (how it stands between God and their own Souls,) or reflect on that Eternity they are posing to. What's the News is the Grand Salute, and common Preface to all our Talk: And the **NEWS** goes not as Things are, in themselves, but as Men's Fancies are fashion'd, as some please to report, and others to believe. "The same Relation (says Dr. Jones) shall go for true, or false, according to the Key wherein Men's Minds are tun'd; but chiefly as they stand diverse in Religion, so they feign and affect different **NEWS**. By their News ye may know their Religion, and by their Religion foreknow their News. This Hour Lisle is taken, and Vendosme routed, and the next Eugene is wounded, and the Siege rais'd; and each Party think that the Safety of the Church, and the Success of Religion, depends upon the Event of one or other, and therefore they cross and counter-tell each others **NEWS**.

Thus goes the State-News, (the Talk of the **TACKERS** and **WHIGS**) but the Christian-News, the Talk of the Faithful, is spent in Evangelio, in hearing and telling some Good **NEWS** of their Saviour; but it fares with Spiritual **NEWS** as with Temporal: It is variously and contrarily related, 'till the true

The DEDICATION

controuls the false: But whilst all the World is in an Hurry, busy'd here and there with NEWS and Vanity, whilst few (or none) are looking after their Future State, but will spend ye the whole Day in reading the Flying-Post, Post-Man, and Post-Roy, &c. and like meer Athenians wast their Lives in enquiring about the Affairs of this fading World. Whilst all, (or most) thus mistake their Happiness, I shall endeavour to find it, by enquiring what News from Heaven? what we must do to be sav'd? And in order to this, I shall Publish Weekly, Monthly, or Annually, A Pacquet I shall entitle **The Christian's Gazette**; and to furnish it out, shall not only contract a Friendship with the Pious Virtuosi of London, Dublin, and Edinburgh, but settle the best Correspondence I can with the Inhabitants of the Invisible World: So that our GAZETTE may properly be call'd News from Heaven; for

By Gazette I mean a Treasury of useful Novelties, as the Word imports.

By Inhabitants of the Invisible World I mean all the Spiritual Host of the middle Region, that are employ'd about us, either as Friends or Enemies.

By the News they bring us, I mean Discoveries relating to our future State.

By Pious Virtuosi I mean Accomplish'd, Virtuous, Ingenious Persons, who enquire after NEWS not as Athenians, but as Christians.

By Heaven I mean not the outward, lower, visible Parts of the Heavenly Orbs, but the supreme Imperial Part, the Seat of the Blessed, which is out of Sight, and the Reach of Humane Sense—— And therefore I don't improperly call my PACQUET **The Christian's Gazette**, or News for the Pious Virtuosi, seeing my Design is to shew how we shou'd enquire after NEWS, (or broach any curious Notion,) not as Athenians, but as Christians; and in this I endeavour to imitate Dr. Brown in his Religio Medici. I own I am far from matching that brave Original, yet I find it easier, and more proper for me, to write after Dr. Brown's careless Way, than to pretend to any Form or Method, wherein I might commit a Thousand Mistakes; but in this some of 'em will pass like his, for uncommon Errors, and please for the sake of Novelty: But however the World may treat **The Christian's Gazette**, sure I am that Divine News (or a delicate Thought that is truly Pious) is the finest Production of the Mind, and the Flower of Wit: But Gentlemen have a Care that you are not Curious to know more than's reveal'd; for such are a sort of Madmen, that to be cur'd of the Athenian Itch, go to the Devil for Brimstone. Then be not too Curious in drawing the Curtain of Holy Mysteries, to see what passes in the Celestial Court: **The Christian's Gazette** dares not give you such News as Heaven wou'd have conceal'd; yet I find there be such Praying Christians amongst us as wou'd
not

not be ignorant of God's Secrets, as if it were a Matter of nothing to be saved, unless we also know what God will have unknown. For my own share, I think that News sufficient for **The Christian's Gazette**, which God hath thought enough for me to know; and I hope I have kept within Bounds in these Speculations. One wou'd think indeed one cou'd not be too Curious, nor Delicate, in searching after Novelties; but alas Men over-refine sometimes with thinking too nicely, and then the Thought degenerates into a Subtlety which stretches into what we call Vain Curiosity. This subtle Projecting is an exquisite Affectation, or as an Italian calls it, A Distillation of the Brain: But **ATHENIANISM** (or a Search after Novelties) may be so refin'd as to become a Duty. The ingenious Hurst being sensible of this, directs his Hearers*

how they may enquire after News, not as Athenians, but as Christians: And I hope there will be nothing found in our **Christian's Gazette**, but what will be fit for a Pious Virtuoso to read: Yet (as I promise in the Title Page) nothing shall be inserted here that was ever (or but rarely) started before; and nothing but what chiefly respects the Invisible World: For, if a Man were Master of all the Knowledge of Nature and Art, intimately acquainted with all Sciences; if he cou'd attain to a Command of all Languages, and cou'd give an exact Account of the Order and Motion of all the Stars, discourse of the Intrigues of all States, and the History of all Ages, and yet shou'd be destitute of the Knowledge of God, and of Christ, all this wou'd be but a more splendid and glorious kind of Ignorance. The Knowledge of God is the Summum Bonum, the chiefest of Studys, and is superlatively above all. Spiritual Knowledge is a Thing in it self, above the Span of our slow Capacities, but that it's God's great Condescension to stoop and teach us: For all things are from him and by him, every good and perfect thing is from above, from the Father of Lights. This is the Knowledge that speeds our Passage to Eternal Glory, that is the shortest Cut to Immortal Happiness. This is that Knowledge, which hath not only the Stamp of God's Command, but also the Seal of his Approbation; the Study whereof, is usually accompanied with his Divine Benediction. Aristotle could say, The Knowledge of Divine Things, is the Head of all other Sciences: And whither can Knowledge better bend her Force, or Learning, her Power, than to break a Passage into the Mysteries of Divinity? We need not erect an Altar with the Athenians, to the unknown God, unless we will be beholden to our own Ignorance. Blessed St. Paul gives the Garland to this Knowledge, and that with an Emphasis, and from the Testimony of his own Experience: For (says he) I
account all things dung and dross in com-

* In his Sermon, to be found in the *Casistical Morning Exercise*, p. 400.

Acts 17. 23.

parison of the knowledge of Christ Jesus my Lord. To know God, and Christ whom he hath sent, is to know all things; and to know all that is to be known, without the Knowledge of God in Christ Jesus, is to be a Beggar in Knowledge. I may well say, that the Knowledge of God in Christ, is the Philosopher's Stone in Divinity; by it we may turn all Events into Golden Advantages to our Souls. When the wisest of Men advises to Knowledge, what is it less than Christ himself under the Metaphor of Wisdom? He thinks it of great Advantage, to spend the Morning of our Days in seeking after this hid Treasure, this Pearl of Price, that to sell all for the Purchase is the safest Bargain: Happy is the man that Prov. 3. 13, &c. findeth Wisdom, that getteth Understanding! Wherein is this Happiness? The merchandize is better than fine gold, all things desirable not to compare with it; length of days in one hand, riches and honour in the other, her ways pleasant, her paths peace; happy he that can get and keep her. Nay further, God himself, to encourage our Industry, and honour such Paths and Studies, lets us know, that he hath founded the Earth, established the Heavens, and broken up the depth, and that by Wisdom, Understanding, and Knowledge. The Study of God in his Creatures, his Attributes, the Works in Nature, &c. are sweet, pleasing, and no less profitable to Man, as they are wonderful; but to know God in Christ, is that the Angels pry into, and wou'd gladly interest themselves in this Knowledge, which God of his Infinite Grace hath afforded to us that live under the Gospel: Our Neglect will be our Condemnation. I wish I cou'd as easily take hold on my own Advice in this, as freely as I can give it to others. To study and seek after Moral Knowledge is so lawful, that the very Neglect contracts Guilt, and sinks us under the Burden of Ignorance: But we are first to study the Kingdom of God, and the righteousness thereof, and then expect the performance of all other things to be added to us. The many Advantages now in Print, by Learned, Reverend, and Holy Ministers, will be one Day a Witness against such as make it not their chief Study to train up themselves, and Relations therein: It shou'd be our Duty to hug our selves, and rejoyce in the Multitude of God's Mercies, wrapt up in these gracious Advantages, and pious Helps. The Times are glutted with precious Conveniences of the Gospel, by Preaching and Books, which makes them disrelish with so many, and not relish as they shou'd with the best; and therefore our Saviour's Words are here fully verified, and it is our Condemnation, That light is come into the world, and men love darkness rather than light, because their deeds are evil, John 3. and 19.

The Contemplations of those Things that do not contribute to the promoting our Eternal Happiness, are but a more venial

to the Lovers of Novelty.

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venial and reputable Kind of Ignorance: What doth it profit a Man to know all the Motions of the Celestial Bodies, and the Influences of the Stars, if he does not know Christ, The Bright Morning-Star? Rev. 22. 16.
Is any desirous to know some New Thing? The best Novelty is the New Creature. What great Folly is it in some Men, to be curiously inquisitive how their Souls were convey'd into their Bodies, but wretchedly careless how they go out? or to dispute who is Antichrist, when they themselves are no Christians? or contend that Christ died for all, when they will not reconcile their Practices to their Opinions, but reprobate and damn themselves? Disputation is no proper Antidote against any one Vice, but an Introduction to very many, and sometimes makes Passion evaporate into Sin; the best Disputant being often the worst Practitioner. When Eudamidas, the Son of Archidamas, heard old Xenocrates disputing about Wisdom, he ask'd very soberly, If the Old Man be yet disputing concerning Wisdom, what Time will he have to make use of it? Christianity is all for Practice, and Men enquire so long what it is, that they have but little Time left to be Christians; and therefore says the Learned Boyle, (who receiv'd as much NEWS from Heaven as any Virtuoso ever did) "I am content that meerly Natural Philosophy shou'd often employ my Thoughts and my Pen; but I cannot consent it shou'd engross them, and hinder me from being conversant with Theological Subjects."

These Words gave Birth to our *Christian's Gazette*, and as 'tis a *Pacquet* adapted to please the Fancies of the Pious Virtuosi, 'tis hop'd 'twill gratifie all serious and modest Enquirers into Divine Mysteries; for I do not think the Corporeal World, nor the present State of Things, the only, or the principal Subjects, that an inquisitive Man's Pen may be worthily employ'd about.

"There are some Things (as Mr. Boyle observes) that are grounded neither upon Mechanical, nor upon Chymical Notices, or Experiments, that are yet far from deserving to be neglected, and much less to be despised, or so much as to be left uncultivated; especially by such Writers as being more concern'd to act as CHRISTIANS than as ATHENIANS, must also think, that sometimes they may usefully busy themselves about the Study of Divine News, as well as at other Times employ their Thoughts about the grave Affairs of War and Peace. There are some Objects whose Nobleness is such, that tho' we derive no Advantage from them, but the Contentment of knowing them, and that but very imperfectly too; yet our Virtuosi themselves justly think much Pains and Time, and perhaps Cost too, well spent in endeavouring to acquire some Conjectural Knowledge of them; as may be Instanced in the assiduous and industrious Researches they have made about the Remote Celestial Part of the World; especially the Stars

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and Comets, that our Age has exposed to their Curiosity: For most of these, tho' they require chargeable Telescopes, and tedious, as well as unhealthy Nocturnal Observations, are Objects of which we can know very little with any Certainty; and which, for ought appears, we can make no useful Experiments with. Since therefore we so much prize a little Knowledge of Things that are not only Corporeal, but Inanimate; methinks we shou'd not undervalue the Studys of those Men that (to furnish us with News from the Invisible World) aspire to the Knowledge of Incorporeal and Rational Beings, which are incomparably more noble than all the Stars in the World, which are as far as we know, but Masses of senseless and stupid Matter. Since also the Learned Virtuosi deservedly applaud and cherish the laborious Industry of Anatomists in their Enquiries into the Structure of Dead Bodies, can it be an Employment improper for a Pious Virtuoso (or Religious Wit) to endeavour the Discovery of the Nature and Faculties of the Rational Mind; which is that, that enobles its Mansion, and gives Man the Advantage he has of the Beasts that perish?

My Design therefore in this *Christian's Gazette* is to climb a Jacob's Ladder, to satisfy a little the Curiosity of my Nature, to inform my self first of all, and then my Country-men, (so far as modestly I may) with all the Phenomena of the Æthereal Region; with the Outward Face of Heaven, and all the Visible Furniture of the Celestial Court, those Glorious Spangles of Stars and Planets, those fiery Meteors, and other strange Exhalations and Vapours that occur to our Senses and common Observations.

Be pleas'd then (you that are Lovers of Novelty) to contemplate a while with me the Beauty of the Outward Parts of Heaven, and thence make Conjecture at the Wisdom of him that made the World, and the Provision he hath made in the highest Heavens, for all that love and obey him in Truth. It cannot be improper certainly to ascend Pisgah by Degrees? When we can get to the Top, we may take a Prospect of the whole Hemisphere, leave the Stars, whilst we make Enquiry after all the Invisible Host of the middle Region.

This is proper News for a *Christian's Gazette*, and is what we hope to discover in our Survey of the Spiritual and Invisible World; where the Angels are employ'd as Reporters, Monitors, Couriers, Guardians, between this and the other World. 'Tis true, (as I said before) 'tis not good to be prying into the Privy Councils of God; (St. Austin being ask'd what God did before he made the World, answer'd, "He was making a Hell for such "curious Enquirers) but certainly 'tis lawful whilst we live here, to peep out of our Prison, and take Acquaintance in what Degree (lawfully) we can with Angels and Naked Spirits; for why doth the Almighty use so frequently and remarkably in the World those Intelligent and Spiritual Ministers, in the Exercise
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f his Providence, if we might not enquire after them, and take Acquaintance with them?

Thus far I humbly conceive we may safely soar into the Invisible World for a Pacquet of Divine News, approach to the Gate of the New Jerusalem, and no farther. The Lord guide us, the Angels guard us in all our Ways, 'till we are got safe into that Place where we shall be sweetly surpriz'd with Glorious Objects, and tread not only the Moon, but all the Starry Globes under our Feet.

But Gentlemen, tho' our **Christian's Gazette** is to contain News chiefly respecting the Invisible World; yet to render our Pacquet the more acceptable to the Lovers of Novelty, we shall discover what is Nice and Curious in the Visible, as well as the Invisible World: For, (as Mr. Boyle observes) "A Virtuoso that by manifold and curious Experiments, searches deep into the Nature of Things, has great and peculiar Advantages to discover and oblieve the excellent Fabrick of the World, as 'tis an Immense Aggregate of the several Creatures that compose it; and to take Notice in its particular Parts, especially those that are animated; of such exquisite Contrivances, and such admirable Coordinations, and Subordinations, in reference to each other, as lie hid from those Beholders that are not both attentive and skilful. When our Virtuoso contemplates the Vastness, scarce conceivable Swiftmess, and yet constant Regularity of the various Motions of the Sun, Moon, and other Celestial Lights: When he considers how the Magnetism of the Earth makes its Poles constantly look the same Way, notwithstanding the Motions of its Vortex; how by daily turning about its own Center in Four and Twenty Hours, it receives as much Light, and Benefit from the Sun, and all the glorious Constellations of the Firmament, as if they, with all the vast Heavenly Region they belong to, mov'd about it in the same Time; how by its Scituation among them, it enjoys the regular Vicissitudes of Day and Night, Summer and Winter, &c. how the several Parts of the Sublunary World are mutually subservient to one another, and most of them (one Way or other) serviceable to Man: How excellently the Bodies of Animals are contriv'd; what various and congruous Provision is made for differing Animals, that they may subsist as long as they shou'd, according to the Institution of Nature, by furnishing them according to their respective Natures; some with Strength, to take their Food by Force, others with Industry, to procure it by Subtilty; some with Arms, as Horns, Hoofs, Scales, Tusks, Poysons, Stings, &c. to defend themselves, and offend their Enemies; some with Wings, or Swiftmess, to flee from Dangers; some with Foresight to prevent them; some with crafty, and perhaps strange Fetches of it to elude them; how being distinguish'd into Two Sexes, each of these is

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furnish'd with opposite Organs for the Propagation of the Species, and with Skill and Kindness to nourish and train up their Young Ones, 'till they can shift for themselves; how admirable, and indeed astonishing a Process, is gone thro' in the Formation of the Fœtus, especially of a Humane one: Now diverse Animals (especially Spaniel-Dogs) are endowed with strange Instincts, whose Effects sometimes seem much to surpass those of Reason it self; tho' they are superadded to the Mechanical Structure of the Animal, and argue a Respect to Things very remote from it, either in Time, Place, or both, and perhaps also to the Grand Fabrick, or System of the World, and the general Oeconomy of Nature.

When a Virtuoso thus seriously reflects on the Visible World, (and upon what's Curious in it) he does as 'twere spiritualize Earthly Things: He can here make New Discoveries, as will raise his Mind from Earth to Heaven, to praise and adore the Creator of both. The Contemplation of Nature is the Food and Nutriment of the Mind; it lifts up the Soul, and doth so brisk the Spirits, that our Minds seem to be more dilated and spread, as 'twere into a Paraphrase, 'till at last we scorn Earth, and our Studies here, as too little and narrow, and fall presently upon the Consideration of Things more Divine and Heavenly—In a Word, this Second Part of our NEWS is a Divine Improvement of all the Wonders under the Sun, (as well as of those above it). So that we shall here present the Reader with NOVELTIES out of the Common Road of News; and as we shall make no Discoveries but what we may make good Use of, with respect to the other World, this Pacquet relating to the Visible World, is as properly a Part of the *Christian's Gazette* as that relating to the Invisible.

And on this Occasion I shall add, that since MAN is the Noblest of God's Visible Works, since very many of them seem made for his Use, since even as an ANIMAL, he is (as the Psalmist truly speaks) wonderfully made, Psal. 139. 14, 15. and curiously [or artificially] wrought: And since God has both given him a Rational Mind, and endow'd it with an Intellect, whereby he can contemplate the Works of Nature, and by them acquire a Conviction of the Existence and divers Attributes of their supremely perfect Author: Since God hath planted Notions, and Principles, in the Mind of Man, fit to make him sensible that he ought to adore God, as the most perfect of Beings, the supreme Lord, and Governour of the World, the Author of his own Nature, and all his Enjoyments: Since all this, I say, is so, Natural Reason dictates to him, that he ought to express the Sentiments he has for this Divine Being, by Veneration of his Excellencies; by Gratitude for his Benefits; by Humiliation, in View of his Greatness; by an Awe of his Justice; and by Reliance on his Power and Goodness, &c. So that the looking Inwards (as well as inspecting the Visible

Visible World) is a sort of conversing with Heaven in Earthly Objects: And such Meditations alone wou'd furnish out **A Christian's Gazette**, were I to make no other Discoveries but what relate to the wonderful and curious Frame of the Body of Man.

As we shall survey all Heaven and Earth for News, for a Third Sort of Novelties that are the proper Subject for **A Christian's Gazette**, is News of Humane Learning: For tho' when Solomon says, That the Soul be without knowledge, it is not good; it is to be primarily understood of Divine and Spiritual, yet is it not wholly exclusive of Humane Knowledge.

I hope it is needless to acquaint my Reader, that under the General Title of News of Learning, there is included **HISTORY**, both Civil and Ecclesiastical; **PHILOSOPHY** in all its Parts, **PHYSICK**, with its Train of wonderful Cures, and **PHILOLOGY**, with all its known Criticisms: And in a Word, the whole Compass of Learning, so far as 'twill afford Matter for Speculation.

If any shall say, that my crowding News of Learning into a **Christian's Gazette**, is foreign to the Subject,

My Answer is, that News of Learning is an essential Part of **The Christian's Gazette**; for the boundless and inquisitive Researches of the Soul after Humane Knowledge, is not the least Argument of its Spiritual and Incorporeal Nature; and that it is act'd by a higher Principle than meer Matter and Motion. Our Minds naturally grasp at a kind of **OMNISCIENCE**, and not content with the Speculations of this, or that particular Science, hunt over the whole Course of Nature; nor are they satisfy'd with the present State of Things, but pursue the Notices of former Ages, and are desirous to comprehend whatever Transactions have been since Time it self had a Being — In a Word, we endeavour to make up the Shortness of our Lives by the Extent of our Knowledge; and because we cannot see forward, and see what lies conceal'd in the Womb of Futurity, we look back and eagerly trace the Footsteps of those Times that went before us.

So that to compleat **A Christian's Gazette**, it must contain not only News from the Visible and Invisible World, but News of Learning too — And therefore seeing Quickness of Wit and Solidity of Judgment are seen only in the Acquisitions made by Study and Art, I'll ransack the whole Compass of Learning, but I'll find some Notions New and Curious enough to gratifie the Palates of our **Virtuosi**; and I hope (Gentlemen) the Discoveries I shall make under this Head, will be such **NEWS** as will both please your Fancies and reform your Judgments; and if it does that, I'm sure the serious Reader will think it a necessary Part of **The Christian's Gazette**. For my own Part, I see such Excellency and Usefulness in Humane Learning, I admire the Scholar's Rags before the Alderman's Gold Chain;

*that gawdy Trifle I esteem as the Emblem of his Slavery: I wou'd prefer the Furniture of Duck-lane, before the Plate of Lombard-street, and (might I chuse) had rather have the Possession of a Library, than be Master of both Indies. Every Fool can put the Sweat of his Tenants in his Pocket; he's the Darling of Fortune that carries his Estate in his Brains. I look upon the Furniture and Accomplishments of the Mind, better Riches than the Wealth and Revenues of an ample Inheritance. Methinks, while the wealthy and starch'd Cit (who perhaps might get his Riches by wounding his Conscience) at the best does but use the Donatives of Providence, The Pious Virtuoso enjoys them; and by a nobler kind of Chymistry extracts from them a Pleasure that is not to be met with in all the trivial Sports of empty Gallantry. To be contemplating the Glories of the Invisible World, or reviewing the Recesses of Nature, and the Beauteous Inside of the Universe, is a more Ample, yea Angelick Felicity, than the highest Gratifications of the Senses (an Happiness that is common to the Youthful Epicure, with his Hounds and Hawks). I can see those Excellencies in Learning which to the wealthy Blockhead are invisible. When I shut my Closet-door upon the Vulgar World, and am encompass'd with those learned and great Men that compose my Library, I envy no Man for his high Title, or great Estate. I can take more Pleasure in One Hour's Retirement with **Lock's Essay**, (or in preparing a Book for the Press) than in whole Days Attendance on Profit. Writing and Reading methinks is an Intellectual Way of conversing with the Souls of learned Men: Every Notion, and every Thought I meet with, is like some glorious Apparition of their very Minds; and for that Reason I esteem Parnassus before the Golden Mountains of India, and the smooth Streams of Helicon, before the opulent Sands of Tagus. I like the Man who can say with **BIAS** the Philosopher, omnia mea mecum porto: Who not being able to govern Events, endeavours to govern himself, being able to bear the greatest Misfortune with a more than stoick Fortitude, as knowing nothing but Death can deprive him of that inestimable Treasure he possesses.*

*Thus (Reader) I have largely told thee why I call these Sheets **The Christian's Gazette**, and have fully explain'd the Three Parts, that fill it with such News that was never (or but very rare'y) started before.*

*I have been Six Years preparing this Nice Work for the Press, that nothing might be wanting in this **PACQUET** to gratifie a curious Palate: But tho' I insert nothing here but what is new, (or very uncommon) yet I venture on no Subject, either in Divine, or Humane Learning, but what is founded on Scripture and Reason; for our **Christian Gazette** is not design'd to promote the Athenian Itch, but to cure it. **Jacobus Acontius**, a most worthy Person, offended at the evil Disposition of our Scribbling Age,*

Age, wish'd that it might be provided that none shou'd write and publish any thing, unless it were some New Thing, which shou'd both be of his own Observation, and might make for the Glory of God, or the Advancement of Learning. I can't but think this a very pious and reasonable Wish; for I don't know a better Way to cure a restless Curiosity, than to pursue it as far as Scripture and Reason will warrant us. For my own share, I must own I am seiz'd with the Athenian Itch, to as high a Degree as ever any Man was, and am neither ignorant of my swerving therein from the common Opinions of the Times, nor yet insensible of the many Censures I shall incur from some by Reason thereof; but the Scope of Scriptures and Light of Reason is the Ground of my Belief, and was my only Rule in composing of this *Gazette*; and being back'd with Two such Authorities, I may venture at any Discovery to which they shall direct me, 'Tis true, it has been falsely given as my Character, that I had rather err by my self than hold a common Truth: But to convince the World I have publish'd nothing in this *GAZETTE* (however new or uncommon my Notions are) but what I take for Orthodox Truths, I advance nothing in it but what I am ready to defend; but whether my Novelties are such as will please the learned and serious Readers I can't foresee, but the Press is open, and such as don't like my Notions, are here challeng'd to disprove them: Yet I en't so vain as to set my self up for an *ORACLE*; but as we expel Fire with Fire, so I'll endeavour to cure the Athenian Itch with it self; that is, by promoting and publishing what is New. But Gentlemen, whatever in this *GAZETTE* is less consonant to your severer Apprehensions, I beg it may be the Object of your Charity and Candour: Cou'd I divine wherein any good Man differs from me (in any of my New Thoughts) I shou'd be strongly induc'd to note that with a delectur, and revenge the Presumption by differing from my self. Confidence in Uncertainties is the greatest Enemy to what is certain; and were I a Sceptick, I'd plead for dogmatizing, for the Way to bring Men to stick to nothing, is confidently to perswade them to swallow all things: And therefore I wou'd not be thought peremptory and dogmatical in any Novelty I here publish; for tho' the Reality of the Soul of Man, and the Invisible World, have the Suffrage of all Mankind, and be evident both by natural and supernatural Lights, yet the Particularities thereof are much in the dark, and we know but little concerning them; and therefore if any thing shou'd drop from my Pen in the Progress of these Novelties, which may seem too affirmative, and hardly reconcilable with a becoming Modesty, I desire those Luxuriances of Expression may be wholly pardon'd; for altho' I may possibly be indifferently well perswaded of the Truth of those Novelties I shall publish, yet I am not certain, 'Tis not improbable that I shou'd be mistaken: I am of Humane Race, and have no Priviledge of Exemption from Humane Infirmities and Errors.

Errors. I shall indeed publish these Speculations under no other General Title but that of **NOVELTY** 1, 2, 3, &c. Yet all the Divine News I publish in this **GAZETTE**, shall be (chiefly) problematical and disquisitive; for indeed by publishing these Novelties I have as much Inclination to enquire what others think therein as to deliver my own Apprehensions concerning them: Yet I have not compos'd an Airy Gazette, (or System of New Thoughts) which hath no Foundation at all. I have made use of some true Philosophical Arguments, and of as many as I thought necessary, and have (for the sake of Variety) intermix'd the whole Performance with Poetical Thoughts on Subjects both new and uncommon; for (as I said before) nothing shall come into this **GAZETTE** but what is fit to entertain the Lovers of Novelty, if they are such as are modest in their Enquiries, and deserve to be call'd (as I've nam'd 'em in the Title Page) **Pious Virtuosi**.

I know that sort of Creature call'd a **CRITICK**, will here ask me how I can pretend to write a **GAZETTE** and call it New, when Solomon says, there is nothing new under the Sun.

I own **DESCARTES** asserts, that Novelty is but Oblivion, and Knowledge but Remembrance; and if this were true, all my Search after Novelties is but an Endeavour to restore to Posterity those lost Arts and Projects which render Antiquity so venerable: But with Submission to the Judgment of that great Man Descartes, I hope to insert many surprizing Novelties in this Work; for han't I prov'd in the following *Pacquet*, That no Man shall know his Father, Brother, or Wife, in Heaven, (or any former Acquaintance) as is generally believ'd and taught — That a good Man might live invisible to all the World but himself — Which **NOTIONS** (with Six Hundred more I han't Room to insert) are so wholly New, that they were never writ on before, and are only found in **The Christian's Gazette**. Neither is that Number (of Six Hundred) to be wonder'd at, for the Mind of Man is naturally active and prone to Thoughts, 'tis daily forming some New Project; in a Moment with the slight of a Thought, it mounts from Earth to Heaven and back again, from Age to Age, from Present to Future; like Lightning it shoots from East to West, vanishing in Appearance. So that a Project (or new Thought) design'd for the Press, has no other Being but what it borrows from the Author's Fancy; which, did the World but give him Encouragement, might as well produce Six Thousand as Six Hundred **NOVELTIES**. So that you see, Gentlemen, I have very good Reason to tell the World that **The Christian's Gazette** presents 'em with what is New. Neither does my Pretence of publishing what is New contradict Solomon; for when Solomon says there's nothing new under the Sun, he meant it only with respect to the sinful and deprav'd Tempers, and Inclinations of Men, which wou'd be always the same, producing the same Mischiefes and

and Calamities in the World. This Experience has abundantly confirm'd: For Instance, the fine Houses and Palaces every where built with such magnificent Pride, to make themselves a Name, is but the same Design that set to work the Builders of Babel. 'Tis certain there's nothing New in Sin, or the Fruits or Effects of it, or any New Device for building Happiness upon the weak and frail Foundation of corrupt Nature, which Solomon at that Time was essaying to do, and upon the fullest Trial that ever was, or cou'd be made, he pronounced that all the Experience he had gotten serv'd only to convince him that Happiness cou'd never spring from sinful Nature, which never did, nor ever cou'd produce any thing but vanity and vexation of spirit. But I see not how Solomon, in saying there was nothing new under the Sun, cou'd possibly extend it so far as to Arts and Sciences, (or to any of those New Projects this Age produces) for there were some Generations pass'd (as Scripture testifies) before there were Harps and Organs, or those that cou'd handle 'em, or any that cou'd work in Brass and Iron, 'till Lamech's two Wives brought him two Sons who were instructed in those Arts; and for the work of the Tabernacle, God is said to inspire two Men with Wisdom and Understanding, and Knowledge, to devise cunning Works in Silver, and Gold, and Brass: Those Projects must needs have been New that were never known 'till that Generation; and who cou'd say there was nothing New, with respect to Arts and Sciences, with less Reason than Solomon, who sat himself upon a Throne of so New an Invention, the Scripture affirming there was none like it in any Kingdom? And that which is said to dispirit the Queen of Sheba, was the wonderful NOVELTY she observ'd in the Oeconomy of that great and wise King.

If any Anti-Athenian shou'd be yet so stupid as to deny that Arts and Sciences may be new, I wou'd ask such a foolish Critick what then must become of the Foundation the Port Royal has laid upon the supposition of New Arts and Inventions, to prove the Existence of God, and that the World is not Eternal? They say (and with great Reason too) there are some Projects so beneficial to the World, that 'tis impossible that being once known, they cou'd ever be lost or laid aside; as the Invention of Printing, of the Sea-Card, Guns, and Mills, which for certain some Ages past the World was ignorant of, and therefore must be the Invention of later Ages— Gentlemen, I cou'd enlarge upon this Head, but I hope I have said enough to satisfy all (but more especially you that are Lovers of Novelty) there is something New.

If it shall be again objected, that I am very frequent in Quotations, and that therefore it may be suppos'd I have said little but what will be found express'd by other:— I shall acknowledge I have wilfully done so, because I had a Desire to get my self strongly seconded in my New Opinions, by the
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Determinations of learned Men ; for I verily believe, that if an Angel himself shou'd avouch any thing singly, and as his own Opinion, he wou'd not be believ'd by some Men. And therefore he that dislikes my Pacquet of Novelties on the Account of those frequent Quotations I make in it, I wou'd have him consult divers Authors who have handled the same Subject ; and if he find not the same Arguments and Reasons often repeated every where, let him call me Plagiary, and spare not. 'Tis true therefore I have not haulk'd the Reasons of Glanvil, Lock, Boyle, because they had been us'd already ; but freely own the Assistance of those learned Authors ; However, I think I have so managed, fortified, and secured them against Exceptions, especially the most considerable, that I may reasonably expect a Pardon, yea and an Interest in them also : For 'tis the backing of an Argument that gives it Force and Efficacy ; which I have done to the most weighty of them, at my own proper Cost and Charges : Nor shou'd I have been faithful to those Novelties I publish, had I omitted any thing that I thought confirm'd 'em, upon any Pretence whatever, since possibly this GAZETTE may fall into the Hands of some who never met with those other Authors. If any yet shou'd criminate me, as I know some did Dryden's Writings, for using many of the same Words, and some of the same Expressions that others us'd who writ before him. I am not very careful to answer them in this Matter ; for no body blames the frequent usage of Words of Art, or those which the first Masters or Restorers of any Doctrine have been wont to express their Notions by ; since that such Words and Expressions are best understood, as have by Custom, or the Authority of some great Authors, been appropriated to such Doctrines as they have employ'd them in the Service of : And shou'd every Man that writes on any Subject, be oblig'd to invent a-new, all the Terms he hath need of, and industriously shun those proper, expressive Words and Phrases that are fitted to his Hands, and the Business he is about, all things will be fill'd with Impertinency, Darkness, and Confusion. But (Gentlemen) tho' I have added whatever I found that was New and Curious, in other Authors, that wou'd serve to enliven, or confirm my own Opinions, and render my GAZETTE a fit Entertainment for the Lovers of Novelty, yet if my starting of Subjects that are very surprizing (or at least uncommon) may be call'd New, I have in some measure made good my Title.

But it may be again objected, Tho' there may be something New on Earth, (for the Reasons here given) yet you call your GAZETTE News from Heaven, when there can be nothing New in Heaven, as 'tis too perfect and glorious to admit of either Addition, or Alteration. What NEWS can the Blessed have, when Heaven is at its utmost Exaltation as soon as ever they arrive there?

To this I answer, I am not ignorant that my publishing News from Heaven, (and saying there will be something New there for ever) is liable to sundry Objections: And 'tis no Wonder, for there is almost nothing in any Part of Science, either Natural, or Theological, which hath not been assaulted by some Criticks. Some Men have made Objections against the Being and Providence of God, others against the Possibility of Motion, and the Certainty of Sense: And if Objections have been made against Things so plain to all the Reason and Sense of the World, it can't be expected that a Thing so much unknown as Heaven is, (to those that were never there) shou'd be utterly free from Objections.

However, I still assert, that *The Christian's Gazette* (or News from Heaven) is a proper Title for a Pacquet of Pious Novelties: For, New Objects and New Discoveries do most affect our Minds, and make the most grateful Impressions on them in Time: And 'tis not unlikely, but they will do so in Eternity: Those that converse in Books, and contemplate and enquire into the Nature of Things, do find themselves sensibly affected with New Things. Thence 'tis said, That Pythagoras sacrificed a Hecatomb to the Gods, upon his finding out the Demonstration of the Forty Seventh Proposition of the First Book of Euclid. He was so ravished with that New Discovery, that he knew not how sufficiently to testify his Gratitude unto them. And Archimedes was so much given to New Speculations, that his Servants were often forc'd to break open his Closet, to take him from his Contemplation to eat. He made a Sphere of Glass, whose Circles represented the Motions of the Heavens, and when his House was burnt, he was so very intent upon a New Demonstration in Geometry, that he never heard the Noise, nor saw the Flames, until a Soldier that found him tracing of Lines, (ask'd his Name; and upon his Request to be gone, and not disorder his Discovery) kill'd him. 'Tis not to be doubted, but that he knew many things in Geometry, and had Skill in Demonstration, before he found the Artifice of demonstrating that Proposition: But this was New; and made more pleasant Sensations upon him, than all his other Knowledge: Now as in Numbers there is, nor can be none, so great to which some Encrease may not be made by a finite Wit, (such a one as Archimedes) and yet Number will never be Infinite: So in Bodies spiritualiz'd, I conceive they neither are, nor can be so many to which no Addition can be made by an Infinite Power; and yet they will still remain finite: (For Infinity is an incommunicable Attribute and Property of God, and nothing is capable of it besides him). Now if Celestial Bodies may everlastingly encrease, there is no Reason to doubt but Divine Knowledge (or News relating to them) may eternally encrease, in Proportion with them. If the one may be NEW, and continually multiplied, the other may be so likewise. But of the Variety of Celestial Bodies, that may occur to the Contem-

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plation of the BLESSED, (and of the Probability of their Eternally discovering what's New in Heaven) I shall say nothing here, having treated distinctly upon that Subject in the following PACQUET: But (Gentlemen) I hope I have hinted enough here to convince you which are Lovers of Novelty, that in the Invisible (as well as in the Visible) World the Pious Virtuosi will be continually making New Discoveries.

Malvezzi seeking out the Reason why NOVELTY is pleasing, says, "That Men being necessitated to die, behold not willingly decay'd Things which put them in mind of that unavoidable Necessity; and therefore I hope the World will be kind to this Athenian Project; if not for the Pains I have taken, yet for the NOVELTY they will find in it: Or if any Gentleman be so Nice and Curious as to think our GAZETTE has not Novelty enough in it, 'tis my hearty Desire that this Attempt may raise up some more active Spirit, to a Search after other hidden and unknown Truths, since it must needs be a great Impediment unto the Growth of Sciences, for Men still so to plod on upon beaten Principles as to be afraid of entertaining any thing that may seem to contradict them. But Gentlemen, you that are Lovers of Novelty, will do well to consider, that even Philosophy it self had never been improv'd, had it not been for New Opinions, which afterwards were rectify'd by abler Pens: And so the first Notions were lost under new Superstructures. Questionless there are many Secrets which the Antients have pass'd over, that are yet left to the present and future Ages to discover; and I hope something of this will appear in the following GAZETTE: Yet as new as my Notions are, I hope the Substance and Matter will be found in the old and beaten Path of Faith and Truth. However, if by these Novelties I shall prove Instrumental (by giving of HINTS, &c.) to such learned Persons who are fitted with better Parts, and more Time, to dig deeper in these Quarries, I shall think it Glory sufficient to have been thus far serviceable to the Common Wealth of Learning; and if by the Studies and Writings of learned Men, I shall find my self confirm'd in my Opinion, I shall relie upon my New Thoughts with greater Security; but at present, thinking my Notions are real, (notwithstanding they have lain so long conceal'd) I shall not easily recede from 'em without my Judgment be convinc'd by the same Means I make use of to proselite others, that is both by Scripture and Reason.

Thus (Gentlemen) you see by a Curious Survey of the World above, and settling a Correspondence with learned Persons in this, I have a fair Opportunity to furnish out **A Christian's Gazette** in so General a Manner, as to make it a universal Entertainment for the Pious Virtuosi; and herein I wou'd imitate the Conduct of ARISTOTLE, when he compos'd his Immortal History of Animals, so justly esteem'd by the learned World;

World; which Piece was only the Result of the QUERIES dispers'd thro' Asia by his Pupil and Patron, Alexander the Great; 'tis therefore desir'd, if any Gentleman (or Lover of Novelty) has conceiv'd in his own Mind (or met in his reading) any new, or uncommon Thought, that he'd send it to the Sword in Westharden-street, in Fetter-lane, directed for the Author of The Christian's Gazette, (for this nice and difficult Work being carried on by one Person, he will need all the Assistance that either his own Invention, a good Library, or his learned Friends can possibly give him) and it shan't fail of a Place in this new Undertaking; which being to contain News chiefly respecting the Celestial Country, shall be first introduc'd with a Description of that Invisible World we shou'd correspond with.

SIRS, I have nothing further to say, for your New Entertainment is now on the Table, (that is, I am come to the End of my Preface) and— You're welcome Gentlemen.

Six BOOKS newly Publish'd; viz.

1. **T**HE Christian's Gazette, or News chiefly respecting the Invisible World: Being a Pacquet for the Pious Virtuosi, on Subjects never started before. To be continued occasionally, as the Author's Time and Health will admit.
2. *The Hazard of a Death-Bed-Repentance* fairly argued, from the late Remorse of W—— late D—— of D—— with *Serious Reflections* on his Adulterous Life— on his living so long in a known Sin— on that Latin Epitaph he order'd to be set on the Tomb-stone of Miss *Campion*— and upon his seeming Penitence in his last Sickness. Also, the Dying Remonstrance of other Persons of Quality; and in particular of *John Hampden Esq;* (formerly Knight of the Shire for *Bucks*) being a Paper sent by Monsieur *Alix* to Dr. *Patrick*, late Bishop of *Ely*. The whole resolving that Nice Question, *How far a Death-Bed-Repentance is possible to be sincere?* and is publish'd by way of Answer to Dr. K——'s Sermon, preach'd at the Funeral of W—— late D—— of D—— The Third Edition.
3. *The Hazard of a Death-Bed-Repentance* further argued, from the late Remorse of W—— late D—— of D—— being a Second Answer to Dr. K——'s Sermon Preach'd at the D——'s Funeral. To which is added *Conjugal Perjury*, or an Essay upon Whoredom, address'd to the Husbands of Quality that keep Mistresses; with the Secret History of the Author's Failings, or D—— at Confession.
4. *Stinking Fish, or a Foolish Poem*, attempted by *John the Hermit*; containing, 1. The Hermit's Reasons for crying

BOOKS newly Publish'd.

Stinking Fish. 2. A pleasant Description of his Cell. 3. His odd Method in living. 4. His Complement to the Lady that commanded him to write a *Foolish Poem*. 5. The Invocation to Folly. 6. The First, or Angelick Fool. 7. The Fool in Hell. 8. The Fool in Paradise. 9. The Tyrant, or Royal Fool. 10. The Natural Fool. 11. The Canting Fool. 12. The Ogling Fool. 13. The Rational Fool. 14. The Noble Fool. 15. The Merry Fool. 16. The Rhiming Fool. 17. The Ambitious Fool. 18. The Fool in Print. 19. The Court Fool. 20. The *April Fool*. 21. The Idle Fool. 22. The Tacking Fool, (with a distinct Character of those eminent Simpletons.) 23. The Kissing Fool. 24. The Water-drinker, or *Tunbridge Fool*. 25. The Rehearsing Fool. 26. The Leacher, or Keeping Fool. 27. The Projecting Fool. 28. The Fool in Fashion. 29. The Cuckold, or Contented Fool. 30. The Painted Fool. 31. The Drunken Fool. 32. The Pretender, or Sham Fool. 33. The Mad Fool. 34. The false Prophet, or *Bunbil Fool*. 35. The Reviewing Fool. 36. The Fool in Love. 37. The Mechanick, or Trading Fool. 38. The Old Fool. 39. The Play-House Fool. 40. Honey-Moon, or the Doating Fool. 41. The Critical Fool. 42. The Poor Fool. 43. The Low-flyer, or Trimming Fool. 44. The Gaming Fool. 45. The Bumpkin, or Country Fool. 46. The Weeping Fool. 47. The Occasional, or Dissenting Fool. 48. The Singing Fool. 49. The University Fool. 50. The Covetous Fool. 51. The Non-resistance, or Passive Fool. 52. The Swearing Fool. 53. The Dying Fool. 54. *D——* or the greatest Fool. 55. The Hermit to his *Foolish Poem*. 56. His Prayer for Absolution. 57. The Witty Blockhead, or a Panegyrick on a Fool. Part I. Price 1s. 6d. To be continu'd in Parts, at 18d. each, 'till the Hermit has cry'd all his *Stinking Fish*; i. e. Publish'd a Secret as well as Publick History, of all the Fools and Knaves in the World.

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THE
Christian's Gazette :

O R,
N E W S
Chiefly Respecting
The Invisible World, &c.

NOVELTY I.

*The Celestial Court, or News concerning that
Invisible World we shou'd correspond with.*

R Eader, I have a bad Faculty at giving Descriptions of Countries that I have seen, and therefore shall be less able to give a Relation of the *Celestial Court*, or that *Invisible World*, I have never seen. And therefore Reader, that neither you nor I may mistake our Way to that *Glorious Place*, let us get and study a right Map of Heaven, let us get the true Description of the *Celestial Court*; for the Nature and Scituation thereof will not only enflame our Affections, and add Wings to our Endeavours, but will help us to guess how to steer our Course thitherward. To be well skill'd in the Map, is the great Benefit of Travel; and to have a good Intelligence of the Enemies Quarters, is the great Advantage of Warfare. The Paths of Peace are only made known by Wisdom: The Prince of Life can only reveal the State and Passage unto Life. The Lord Jesus resolved his Disciples to be more than half in Heaven, when he could assure them they knew the Place, and they knew the Way. Reader, cleave close

close to the Scriptures, and study them, they shew that *Celestial Court* which is above, the Rivers, Rocks and Shelves, the Ports, Creeks, Straits, and narrow Passages which you pass; the Dangers and Difficulties which attend you in in your Passage, the People and Enemies you must encounter, and how you may direct your selves in all these, Reader, know that the Light of Nature is too dark to describe the Dignity or Difficulties: The Dictates of Men, the Traditions of the Church, the Laws of Princes, are improper, imperfect Directions, to the Duties whereby we travel to Heaven. I despise not those, but give them their due Honour: But I would have you to remember *Israel's* Wilderness-march to the Land of Promise was in every Step directed by the *immediate Oracles of God*: And the Eye of Faith did direct the *Patriarchs* thro' many narrow Passages, to seek the City *not made with hands*, (that *Celestial Court* we shou'd all correspond with, and hope to see at Death). And therefore by the Assistance of Scripture, I hope to give you some *curious News* concerning that Invisible World we shou'd correspond with. And tho' this Subject has been largely handled by Men of eminent Piety and Learning, (as Bishop *Patrick*, Dr. *Scot*, Dr. *Bates*, and others) yet I hope to present the World with some NOTIONS concerning the *Invisible World*, that are so wholly new and surprizing, as may justly entitle our First Novelty *The Christian's Gazette, or News from Heaven*. 'Tis true, the framing a GAZETTE of *Heaven*, (or that *Celestial Court* which is the Portion of holy and righteous Persons to Eternity) is a Work fitter for an *Angel*, (one of those Heavenly Courtiers, who have ever since their Creation, and for many Ages and Generations now past, been happy Partakers of that blissful State) than the lisping and stammering of any mortal Tongue: *Sense* here being the best Orator, and they fittest to describe Heaven unto others, who live in the Fruition of it themselves. And indeed all Discourses of this Nature, by poor frail Creatures, are rather a darkning and diminution of that *Glory and Happiness*, than an ample Illustration, or Discovery of what it is. And when the People of God shall come to the Enjoyment thereof, they will soon find themselves wonderfully, but happily deceived, by the most Glorious Descriptions that ever were laid before them.

Great and Glorious Things doth the Scripture speak concerning Heaven, the Palace (or City rather) of the great God; but how great the *Glory and Happiness* of the Blessed shall there be, none are able now to express: The blessed Apostle therefore, in 2 Cor. 12. 3, 4. when he sets himself purposely to relate his *Journey* into the other World, all that he tells us of it, is only this, That there he *heard those words*

News concerning the Invisible World. 3

words that were unspeakable; and saw those Things that were not lawful, or not possible to be uttered. And other-where he tells us, *Eye hath not seen, ear hath not heard, neither is it possible for the heart of man to conceive what God hath prepared for them that love him.* The *Eye* hath seen great and glorious Things, and the *Ear* hath heard much greater; but the *Heart* of Man is able to imagine much more than either of them: But whatever the *Eye* hath seen, or the *Ear* hath heard, or the *Heart* can imagine, yet neither of them can reach to apprehend or conceive the great Things that God hath prepared for them that love him. Hence therefore it is that the same Apostle, (2 Cor. 4. 17.) calls Heaven *a far more exceeding, and eternal weight of Glory.* The Happiness that a Believer attains to even on this side *Glory*, when he hath received an Earnest, or Beginning of Heaven, in some glorious Work of *Sanctification* upon his Soul, Oh how doth the Joy of the Knowledge and Assurance thereof pass all understanding! as the same Apostle speaks, *Phil. 4. 7.* Who is able to utter the Sweetness of that Peace of Conscience, and the spiritual Joy and Rejoycing of a Soul, on whom the Love of God is shed abroad by the Holy Ghost! Such a ravishing, overcoming Joy and Delight flows in upon the Soul, as it cannot express; no, nor sometimes is it able to bear up under it. And if there be so much Sweetness in a Taste of Heaven, what is there then in a full Enjoyment of Heaven? The beloved Apostle St. John tells us, in 1 John 3. 2. *It doth not yet appear what we shall be;* no, nor indeed can it appear now, for in our present State we are not able to bear it. Should but a little of the Glory of Heaven be revealed to us now, Oh how would it amaze and confound us!

But tho' we cannot fully understand the Happiness of Heaven, yet for the raising of the Hearts, and exciting and quickning the Affections and Desires of Christians towards it; and that their Pursuits after the obtaining of it, may be more diligent and fervent, I shall endeavour to represent something of the Glory and Excellency of that Blessed State: And in describing this *Celestial Court*, (tho' I shall assert many Things wholly New) I shall say nothing but what I gather from the Word of God; tho' still when all that hath, or can be said, it is the Enjoyment of Heaven only that can make known to us what the Happiness of Heaven shall be. But not to amuse the Reader with any more *Preface*, I come now to the NEWS it self; that is, I am going to describe that *Invisible World* we should correspond with, as 'tis only here that *Athenians* (or *Lovers of Novelty*) are made Christians.

The *Christian's Gazette* is fill'd with Verities,
 (For Heaven's NEWS is always true and nice)
 But Earth's a *Filting Pacquet* full of Lyes.
 Figs from these Thistles we shall never gain,
 Nor Grapes of Pleasure from these Thorns of Pain.
 Then Soul disdain the Earth, and soar above,
 (Feather'd with Wings of an Immortal Love)
 For NEWS, such as the Bless'd do hear above.
 The Prisoner which in some dark Dungeon lies,
 No Comfort feels, nor Light of Sun espies ;
 What Joy wou'd he conceive if he were free,
 And cou'd enjoy his long wish'd Liberty?
 So my *Imprison'd Soul* sighs for the Day
 When Nature shall dissolve this House of Clay,
 That I might soar aloft, and ever listen,
 Where Angels are the Posts, and NEWS is Heaven:
 Great Leader of the Starry Hosts that stand
 In *shining Order* on thy either Hand ;
 Such *Novelties* adorn thy Court and Throne,
 That hence my ravish'd Soul wou'd fain be gone.
 I long to see that glorious sacred Face,
 Which Joys all Creatures lightneth every Place ;
 Where all their NEWS is mix'd with Joy and Peace.
 'Tis the *Celestial Court* I'd ever view,
 Where all are KINGS, and all they hear is NEW :
 For 'tis the Business of the Saints above
 Still to encrease in Knowledge and in Love.
 The NEWS in Heaven so holy is and nice,
 At once 'twill please and stretch Mens Faculties,
 And is *progressive*, as is all their Bliss.
 In the *Celestial Court* (the Saints Delight)
 No Sun or Moon shines there, no Day, or Night ;
The Lamb himself is the Eternal Light.
 There is the Mercy-seat, the Holy Hill,
 And all their NEWS is the Creator's Will.
 Here NEWS of War and Imperfection dies ;
 Here Lame receive their Feet, and Blind their Eyes ;
 Here Tears are wip'd away ; here none command,
 Each Saint does hold a Scepter in his Hand!
 Lord, let me see this COURT ; I seek no more
 But the least Place to stand behind the Door.
 ('Twere NEWS indeed to view that Glorious Shore!)
 Then O my Soul, seek Heav'n, and thou shalt find
 This *Pisgab Mount* ! Thy *Canaan* lies behind.
 Look back and see the World's thin gaudy Toys,
 Look on, and see the Crown of all thy Joys.
 On this false Earth I wou'd no longer stay,
 Tho' Thorns did pave, and Devils line my Way.

News concerning the Invisible World.

3

" If there be Heav'n, 'tis worthy to be sought;
 " Or were there none, yet Heaven's a pleasant Thought.
 But there is HEAVEN, a Place does so refine,
 Their very NEWS above is all Divine.
 None doubt a Heav'n, it is the common Creed,
 But what that Heav'n is, is NEWS indeed!
 'Tis Expectation makes the Blessing dear:
 Heaven were not Heaven if we knew what 'twere.
 But yet we know (for Angels guard the Road)
 This lofty Structure, this Divine Abode,
 Becomes the Presence of its Founder— GOD.

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Then you *Athenians* that wou'd grow so wise,
 By hearing NEWS, and telling what is Nice,
 With the *Celestial Court* now correspond;
 'Twill cure that ITCH that does your Brain confound.
 Here NEWS is never false, nor can decay,
 Here Time is all but one Eternal Day.
 On Earth from Post to Post *Athenians* run,
 To ask for NEWS, but meet Delusion.
 But what we hear in Heaven is ever true,
 The Posts are Spirits, and all they bring is New.
 Here Pious Souls Eternal Tidings seek,
 And never are concern'd for Food, or Sleep:
 With indefatigable Zeal they move,
 Born on the Wings of Novelty and Love.
 Here ruddy Cherubs sacred Hymns begin,
 And smiling Seraphs loud Responses sing,
 While echoing Angels the bless'd Airs retort,
 (This is the NEWS of the *Celestial Court*)
 While to compleat the Musick of the Quire,
 The *Royal Psalmist* tunes his sacred Lyre.
 Oh that my Ravish'd Soul cou'd mount the Skies,
 To hear the Musick of their *Psalmodies*!
 The meanest Seat in this BRIGHT COURT I'd chuse
 Before the best Preferment Earth bestows.

Hast then my Soul! to those bless'd Mansions flie;
 With those bright Objects please thy wond'ring Eye:
 With their New Airs fill thy *Athenian* Ear,
 'Till thou hast learnt to chant glad Anthems there;
 'Till thou, instructed in the Heavenly Art,
 Mayst in their Comfort bear an humble Part.

Thus have I taken Pains to shew ye that
 Which is, I must confess— *I know not what*.
 There is a Heaven, a Bright *Celestial Court*,
 But all we know on't yet is by Report.
 The NEWS is Glorious that we hear from thence;
 But we yet view it in the Future Tense.

Death only is the Passage to that Shore,
 Where there is NEWS and LIFE for evermore.
 Then Lord take Wings, or give Doves Wings to me,
 That I may leave this World and come to thee,
 And ever in thy Glorious Presence be.
 What tho' I must pass thro' *the Gates of Death*?
 It is to come to thee that gav'st me Breath;
 And thou art better, Lord, than Dunghil Earth.
 When shall I come? Lord, tell me, tell me when!
 What, must I tarry Threescore Years and Ten?
 My thirsty Soul cannot hold out 'till then!
 'Tis Heav'n I seek, on Earth I wou'd not stay;
 If none goes there and lives, -- *I'll die to find the Way.*
 But now perhaps the Libertine may cry,
 (Who knows no other HEAVEN but Luxury)
Heaven! Lord, what's that? Is it the Heap of Store
 I so much hug? or is't that tempting Whore
 I so carefs? Is it that Glorious Puff
 Of Honour, that swells so big and gruff?
 Lies it else in *Revenge*, that sweet, soure Ease
 Of Injuries? No! no! 'tis none of these.
 For Wealth alas has Wings, and all the rest
 Are *Vanity of Vanity*, at best.
 What is it then? Earth's wide stretch'd Canopie,
 The glittering Surface of the Ambient Skie?
 Is it the SUN? that Glorious Globe of Light,
 Or his bright Consort, Empress of the Night?
 No! none of these, we must ascend a Sphere
 Two Stories higher than our Eyes, and there
 Oh there this Blessed NEWS of Heav'n does lie!
 But MAN e're he can tell you what it is *must die.*
 In vain for Heaven we darkly groap about,
 We cannot see't until these Eyes be out.
Eye hath not seen, nor hath Man's Mortal Ear
Heard of the News, the joyful News is there;
Nor hath it enter'd into Heart of Man:
 'Tis too August, and that too small a Span
 To entertain't; we must *per Force* decline it,
 Heaven were not Heaven cou'd Flesh and Blood define it.
 But lo! the sacred Spirit here descends
 Unto our Understanding, and commends
 This *Inexpressive Paradise*, and even
 As it were by Reflection, shews us Heaven.
 Here close your Lids, my daring Eyes, lest ye
 Where Angels hide their Faces be too free.
 Lord, how I reach and roam t' uncertain Heaven,
 Whilst I am ev'n of mine own self bereav'n!

Where'ere

News concerning the Invisible World.

7

Where'ere thou be'st letime but see thy Face,
 I'll ask no other Heaven, no other Place.
 I love thee as my CENTER, and do find
 No POINT but Heaven-thou'd fix the Humane Mind.
 I love thee so, I'd kiss the DART thou'd free
 My flutt'ring Soul, and send her up to thee.
 O wou'dst thou break her Chain, with what Delight
 She'd spread her Wings, and bid the World good Night!
 Scarce for my Bright Conductors wou'd I stay,
 But lead thy flaming Ministers the Way,
 In their known Passage to Eternal Day.
 And yet the Climes of Light wou'd scarce seem fair,
 Unless I met my Bright Redeemer there:
 Unless I there cou'd view his charming Face,
 And cope all HEAVEN in his dear Embrace.
 Where thou art Heaven is- 'Ten't the Resort
 Of Courtiers; but the King that makes the Court.
 Thus have I guess'd in dull unpolish'd Verse,
 What HEAVEN is with which we thou'd converse:
 But the *Celestial Court* being large and wide,
 And full of NEWS, as well as beautify'd,
 That all my Guesses may be new and plain,
 (For some hate Verse, they han't a chiming Brain)
 I'll change my Verse into grave Prose again.
 And thus in Prose I further will describe
 That HEAVEN, and NEWS, which is so glorify'd.

The Word Heaven Hebraically is Heavens; not only Grammatically, but Physically, and in the Nature of the Thing it self. And so generally the Hebrews distribute Heaven into Three several Heavens, of Three several Natures. Whereof the highest is also called *the Third Heaven*; because it is utmost, and the last above us, and encompasseth both the others; and this I shall therefore call the *Superather*.

The midst, or Second, is the *Æther*, or Starry Heaven. The lowest, or First, is the Air which immediately encompasseth the Terraqueous Globe. And these are all the Celestial Spheres whereof we read; and therefore I can acknowledge no more, however Astronomers have pleas'd to multiply them.

These Three Heavens are thus built one upon another, and all upon the Terraqueous Globe, which is the Habitation of all Corporeal Animals: As *Amos* elegantly expresseth it, *He that builded the stories of the Heavens, and founded his troop on the Earth*. Of all the Three Heavens, the Third, which is the supreme, is most properly Heaven; and therefore also is called *the Heaven of Heavens*, by way of Excellency

lency, and so is specially call'd the Temple of the most high God; and is the Native Region and Province of Blessed Angels, or *Calum Angelicum*; and shall be the everlasting Habitation of the Spirits of just Men: Whereof we have no farther Discovery, than only that it was created together with the other Two Heavens; and so is comprehended under one common Name with them: And probably because it was made perfect in the Beginning, or first Instant of the Creation thereof, and so must continue for ever, without any Elementary Miftion, Generation, or Corruption; therefore we have no other Account thereof among all the Works of the *Six Days*, wherein the Elements, and whole Elementary Nature, and the Course of Generation, and Corruption therein, was set in order. And accordingly I observe, that whereas the other Two Elementary Heavens, *Ether*, and *Air*, are called *Expansa* and Firmaments, this *Superather* is never so termed; but only HEAVEN, probably because it is not capable of Expansion, or Compression.

I shall here discover something concerning, 1. *The Greatness of the Heavens.* 2. *The Quality of the Heavens.* And 3. *The Situation of the Heavens.*

1. *Of the Greatness of the Heavens.*

BY the *Heavens*, in this Place, I mean not the supreme emperial Part, not the Seat of the Blessed, which is out of Sight, and the Reach of Humane Sense; (for of that *Celestial Court* I shall treat anon) but by Heaven here I mean the *outward, lower, visible Parts of the Heavenly Orbs*, those Parts which may be seen: And how great these are, you cannot expect that we shou'd be able certainly to tell you. They are very great, that we all know; so vast, that they comprehend within the Cavity of them, the whole Universe, besides all the Earth, Seas, Air, and every thing that belongs to them. Astronomers say, the *Primum Mobile* is 1960 Times bigger than the Earth: Whatever 'tis, the Magnitude is wonderful, past our Fathom, and enough to fill us with the Admiration of him that made it.

2. *Of the Quality of the Heavens.*

OF such a subtile, diaphonous Nature, that it will not terminate our Sight; a Man may see thro' it, if the Distance did not hinder; more thin and perspicuous than the Air it self, clearer than the Chrystal, or the finest Glass, *Ezek. 1, 22. Rev. 21, 11. Rev. 4, 6.* So immutable, that for near upon 6000 Years it has not been impair'd, or decay'd, or alter'd, with continual Exercise and Motion. Every thing

thing here below the Moon is subject to change. The outward and courser Arches of the Heaven suffer no Damage. Even Stones and Monuments, in this lower World, die with Age: The Posts and Pillars, the outward Scaffold of the World above, is in its own Nature, by the Law of the supreme Architect, *Immortal*; I mean so that no Creature can damage them, 'till the God that made them, forbid them to be any more. The nearer to God and Heaven, the more pure, firm and lasting, the Constitution of the Creature is. If the outward Heavens are such, what is the Seat of the Blessed, which (if terminated in any Place) lies beyond them! What are the Angels that tread that Floor, those Arches, under Feet! What is God himself that made them, and looks after them!

The Figure also is very wonderful; so vastly great, and yet exactly round, without any Uneavennesses, or Angles, and Turnings, of a perfect Circular Figure. *Circulus* (said the Philosophers) *est divinum quid*. And the Egyptians pour-tray'd one of their Divinities (named *Kneph*) as a beautiful Man, with Feathers on his Head, a Girdle, and a Scepter in his Hand, with an Egg (the Hieroglyphick of the World) proceeding out of his Mouth: And some of them did adore the Circle of the Heavens, as an Expression of his Power and Perfections. And 'tis true, there is no Figure so capacious as the Round One; because (as I said) it admits no Corners, no Unevenness, &c. Nor is there any Being so perfect as God, without any Infirmary or Defect. "How great then in Power and Wisdom must this God be, that stretched out the Heavens like a round Canopy, and hung it over this lower World, in so exact and circular a Figure, that no Inequality can be found in it;

3. Of the Scituation of the Heavens.

ALL this great Body, hung with an innumerable Number of Stars and Planets, (each Body big enough to make a World of) all this hung upon nothing; no material Arches, no visible Pillars to support it! Nothing but the Power of him that made it. It surpasses Humane Skill, the Wit of all Men in the World, to hang a little Ball, or an Egg-shell in the Air, without somewhat material to support it. God hath not only hung the Earth, (but the Heavens also) upon nothing. What cannot the God of all the World do? Let him but speak the Word, and he can make a World stand without Pillars! "His Word is enough for a World to stand upon, and shall poor sneaking Man be afraid to venture upon his Promise! He spake the Word, and the World was created; he spake the Word, and the Heavens were stretched forth over the empty Places!

How

How necessarily do we depend upon the Divine Mercy for our Safety and Security, every Hour we live? More Ways than one (than a Thousand) doth he keep Death and Destruction from us. Let us consider a little this excellent Favour: So many Globes as big as Worlds, and most of them far greater, hanging over our Heads all the Days of our Life, and we still walking safe under them; how much (methinks) do we owe to the Power and good Providence of God, for saving our Lives in such immanent Danger! Were those excellent Bodies subject to the like Irregularities as we are; apt to go out of their Place, to leave their Orbs, to disobey the Will of him that made them, as Man generally is, what a dangerous Condition shou'd we be in! *Damocles*, who sat down to Table at a Feast, with a naked Sword hanging over his Head, with a Horse-hair, had no such Reason of an awful Fear upon him, as we have, if he that govern'd the Stars were a Man, and not God.

So much shall serve to be spoken of *the outward, lower, and visible Parts of the Heavenly Orbs*, I come now to treat of the *Celestial Court* (the Glorious Palace of the King of Heaven) but as we know little of it in this World (for here *we see thro' a Glass darkly*) I shall not presume to discourse any further of it than I have a sufficient Warrant from the Word of God; but this I may venture to say, As *Heaven* certainly was ordain'd by Almighty God, for the Comfort and Felicity, not only of his good Servants, but for the further Declaration of his Majesty and Glory, so may it be very well suppos'd to be the prime Piece of his Creation, when as it is illustrated, as I may say, by his own Presence, that cou'd not be created; and he being wonderful and omnipotent in all his Works, no doubt hath appointed that *Celestial Mansion* to be fully replenished with all manner of satisfactory Varieties and Beauties beyond any kind of Conception: For if we with our Natural Eyes cannot behold the Sun without Amazement, (especially when we consider and know it to be by evident Demonstration, above a Hundred Times bigger than the whole Earth, shining and casting his Light in such an admirable manner, to the Benefit of the whole World, and yet must be at last chang'd, or brought to nothing, as a contemptible Creature, only for a Time made for Man's Use and Commodity, without any manner of Intention of Eternity) what may we think of that *Refulgent Habitation*, where God himself hath plac'd his Throne! not only to endure for ever and ever, but where he hath design'd particularly his Glory, Goodness, and Omnipotency, to be worship'd and ador'd, in a full and open Prospect by us, after the Clouds of our frail Nature are dispers'd from before our Souls View, that darken
her

News concerning the Invisible World. 11

her Light and Understanding, whilst she walks here upon Earth cloathed with Flesh and Blood.

The Supreme Heavens (no Doubt) will afford and minister great Variety of Wonders to our Meditation: 'Tis the Palace of the *Great King*; 'tis the *House of God*; the Place wherein he gives the greatest Demonstrations of his Glorious Perfections; and especially of his Kindness, and remunerating Bounty and Grace: And certainly, such a Place must needs be very Illustrious! It must be adorn'd with Things great and wonderful; it must be embellish'd with what will create Extasie and Admiration. Nothing mean is seen in the Courts of great Kings; all things there are full of Splendour, Stately, Magnificent, and becoming their Grandure and Greatness: And it cannot be suppos'd, but that the Court of Heaven will be as worthy of God, and as suitable to his Greatness, as are the Courts of Mortal Kings.

If we may guess at the Glory of the Court of God, by the transcendent Greatness of his Essence and Perfections, (and I know not by what else we may make our Conjectures concerning it) we must say, That the Splendour of it surpasses that of the Courts of Mortal Kings, almost as much as God surpasses them. The Fabrick of Heaven, that *House not made with Hands*, transcends the most Pompous Palaces of Princes, almost as much as God transcends them in Power, State, and Glory.

In the Kingdom of God, (at least, after the Resurrection) Man will be compounded of a Body and a Soul: And this glorious Fabrick will contribute much towards the Happiness of both. 'Twill be an Object, and a State suitable to the Senses and Appetites of the Glorious and Spiritual Bodies, wherewithal they will be endow'd. What those Senses and Appetites will be I cannot define; nor how great the Changes and Advantages will be, that they will receive with the Change and Alteration of the Body, on that *Great Day*: But all confess, (and there is no Doubt of it) that the one will be the Rule and the Measure of the other; the Change of the Body will give Law (as 'twere) to the Change of the Senses, and Bodily Appetites, that shall be continu'd unto it.

But 'tis the Soul that will receive the greatest Advantage, and Happiness, by the Enjoyment and Possession of this *House of God*: Thereby it will learn much of the Divine Excellencies and Perfections; much of his Power, Wisdom, and Goodness; much of his Love and Kindness; much of the unfathomable Riches of his Grace. And 'tis therein that the Happiness of Man doth consist; that I conceive is the *Vision of God*, in which almost all Divines do place the
supreme

supreme Felicity and Happiness. And therefore in this Description of the *Celestial Court*, I shall not omit telling the Reader, that no Part of the Universe will produce Things so Great and NEW as will the Court of Heaven: There shall we see and behold the Bravest, the most Stately, and most Magnificent Effects of the Divine Power, and Goodness. And how great is the Extent of that Glorious Palace, and what great Variety of Beings may be found there, who can determine? If the Earth, compar'd with the Heavens, be but a Point; the Heavens, compar'd with the *Heaven of Heavens*, may be much more so; the Extent thereof may be almost Infinite. And tho' there shou'd be no other Worlds, either past, present, or to come; yet even *that* alone might employ Eternal Ages, to view and behold the Wonders and the Glories of it.

There may be various Kinds of Rational and Intellectual Essences, or Beings. There may be pure Minds, and such as are utterly immaterial; and there may be several gradual Differences amongst them. And tho' the Notion will look very *new* and *surprizing*, yet I can't say but in Heaven there may be *Angels incorporate*, and furnish'd with material Organs, much of the same Nature with those wherewith the Blessed will be end'ud at the Resurrection: And among these there may be very many Gradations, and Model Differences and Distinctions; and among the Saints the gradual Differences may be very great and many; and so may be the Reasons of them. And all these will lie open to our View and Meditation.

What Kinds of Beings may be design'd and prepar'd for the Ornament of the *New Jerusalem*, that City of the *Living God*, I cannot say or determine: But forasmuch as there are many Things here below, (which besides the Illustration of the Divine Perfections) seem to be of little or no Use, unless it be to embellish and adorn the World, and render it pleasant to our View; so 'tis probable, that in the *House and Kingdom of God*, many things may be plac'd there, to make it beautiful and pleasant to those that shall be thought worthy of Admission thither. And these Beings may be of several Kinds and Natures, and may minister Matter to our Contemplation, as well as Pleasure to the Bodily Senses wherewithal we shall be endu'd there.

But the most amazing Wonder that will be propos'd to to the Intuition and Contemplation of the Blessed, will be our Lord, *Christ Jesus*. He that was sometimes the most despis'd of Mortal Men, is there the *Prince of the Kings of the Earth*: He that was the Contempt of Men, is the Object even of *Angels Admiration*: He that sometimes stood before the Tribunal of *Pontius Pilate*, is already appointed Judge
of

of the *Living*, and the *Dead*; and all must come before his Judgment-seat, and receive their Sentence from him. And how great the Excellencies and Perfections of this *Jesus* are, who will undertake to characterize, or describe?

A God indeed, in the Humane Nature, he cannot be; but certainly he is, and will remain, the most Glorious and Resplendent Image of God in the whole Creation. He had never been *Exalted* far above all *Principalities* and *Powers*; *Angels* and *Authorities* had never been made subject to him, if he had not greatly surpass'd them in his Personal and Essential Perfections and Advantages. His Power, Wisdom, and Goodness, his Presence, his Providence, his Government, and Empire, is much more large and perfect than that of any other Created Essence: And therefore he hath obtained a more *Excellent Name* than any of them, and is advanced, and set before them.

Of this *Jesus* the Blessed will have a present Intuition; not only in his Personal, but Politick Capacity: They will behold him as Head of Saints and Angels; the Captain-General of all the Hosts of Heaven; the most Illustrious Being that presides over them; and under the pure Deity, directs and governs them, and communicates Vital Influences unto them: For altho' the Scripture doth assure us, That (the Work of Man's Restoration and Salvation being accomplished) he shall give up the Kingdom to God the Father; yet I do conceive, that he will always retain the Honour and Title of the Saviour and Redeemer of Men; and that as the Sun doth illustrate this Inferiour World, so that Sun of Righteousness will illustrate the supreme and Heavenly Jerusalem; The Lamb is the light of it: And the Blessed shall eternally behold and dwell in his Light, to their incredible Pleasure and Satisfaction.

Shou'd I now attempt a larger Description of Heaven, that Place of perfect Bliss and Happiness, I shou'd prevent myself in what I intend to speak more fully and largely to afterwards: Only in the General, to excite and quicken our Desires and Affections after it, take this following short Sum of it.

Heaven (or the Celestial Court) is a Place where there is a total and everlasting Exclusion of all that is evil and imperfect, and where there is a full Perfection, and perpetual Enjoyment of all that is good, and that in the largest Latitude and Extent of it. In Heaven there is nothing to afflict or torment; but every thing that is satisfactory and delightful. There is nothing of Sin there, and therefore nothing of Sorrow: Saints in Heaven enjoy the best Company. There is the Great and Glorious God seen and known in all his glorious Excellencies and Perfections.

There is the Blessed Lord Jesus Christ, the Lord of Life and Glory, exalted in our Nature, at the Right Hand of God; thro' whose meritorious Undertakings we come to be presented unto God, and to stand in his Presence with Confidence and Joy, as having neither Spot nor Wrinkle, nor any such thing. There are the glorious Angels, the Cherubims and Seraphims, with all the glorified Saints and Servants of God, that have lived in all Ages of the World; as Patriarchs, Prophets, and Apostles, who are always standing round about the Throne of God, crying, *Hallelujah, Praise, Honour and Glory unto him that sitteth upon the Throne, and to the Lamb, forevermore.* In Heaven there is not only a perfect Freedom from all Sin, but from all Inclinations; yea, from all Temptations thereunto. Grace and Holiness are there in their Fulness, in their Perfection and Glory. There it is that this *corruptible shall put on incorruption, and this mortal shall put on Immortality.* There it is that these *vile Bodies of ours shall be made like unto the glorious Body of Jesus Christ.* There it is that these Souls of ours shall be enlarged in their utmost Capacities and Desires, and yet fill'd and satisfy'd to the utmost also. There it is that there is Fulness of Joy, Excellency of Glory, with an Eternity of Enjoyment of both. This now is the *Building of God, that House not made with hands, eternal in the Heavens,* 2 Cor. 5. 1. This is that Kingdom that is to be inherited by the People of God, *prepared for them from the foundation of the World,* Mat. 25. 46. This is that *City that hath Foundations, whose Builder and Maker is God,* Heb. 11. 10. *The Streets whereof are paved with Gold, and the Gates whereof are Pearl,* Rev. 21. 21. In which there is no Temple; for the Lord God Almighty, and the Lamb, are the Temple of it. Where there is no more Night, no more Candle, nor any need of the Sun, or of the Moon to shine in it; for the Lord God giveth them Light, and they shall reign for ever and ever, Rev. 22. 5. This now is Heaven; and much more than all this; for when we have spent all our Days and Time in Hearing, in Reading, in Discoursing, in Meditating upon Heaven, and upon nothing else; yet after we have done all we can, said all we can, thought all we can; yet can we never set forth the Thousandth Part of that Happiness that is to be enjoy'd in Heaven; for it is that which is beyond Expression, beyond Imagination; but blessed be God, it is not beyond Enjoyment; for the having and possessing of these Things in their Fulness, in their Perfection, and in their Perpetuity, is that which, as it makes the Happiness of Heaven so excellent and glorious, so doth it make it also so desirable to be enjoy'd,

I shou'd enlarge upon these several Heads, and then proceed to other Discoveries (both in Prose and Verse) relating to the *Celestial Court*, (or that *Invisible World* we shou'd correspond with;) but knowing Variety of Subjects will best please an *Athenian Reader*, I'll reserve those *Novelties* for the next GAZETTE.

So that in our next GAZETTE the Reader may expect more NEWS from the *Celestial Court*, or a further Description of that *Invisible World* we shou'd correspond with.

NOVELTY II.

That the Saints in Heaven will be eternally making New Discoveries.

BEfore I speak of the *New Discoveries* that will be eternally making by the Saints in Heaven, (to oblige the *Lovers of Novelty*) I'll bestow a few Remarks on the *New Discoveries* that have been made in this lower World.

And here I shall first observe, the *Aristotelian Philosophy* is unfit for New Discoveries; and therefore of no Accommodation to the Use of Life. That all Arts and Professions are capable of maturer Improvements, cannot be doubted by those who know the least of any. And that there is an *America* of Secrets, and unknown *Peru* of Nature, whose Discovery wou'd richly advance them, is more than Conjecture. Now, while we either sail by the Land of gross and vulgar Doctrines, or direct our Enquiries, by the *Cynosure* of meer abstract Notions; we are not likely to reach the Treasures on the other side the *Atlantick*: The directing of the World the Way to which, is the noble End of true Philosophy. That the *Aristotelian Physiology* cannot boast it self the proper Author of any one Invention, is pregnant Evidence of its infecundous Deficiency: And 'twould puzzle the Schools to point at any considerable Discovery made by the direct, sole Manuduction of *Peripatetick Principles*. Most of our Rarities have been found out by Casual Emergency; and have been the Works of Time, and Chance, rather than of *Philosophy*. What *Aristotle* hath of Experimental Knowledge in his Books of *Animals*, or elsewhere; is not so much transcending vulgar Observation: And yet what he hath of this, was never learnt from his *Hypotheses*; but forcibly fetch'd into Suffrage to them. And 'tis the Observation of the Noble St. *Alban*, That that

Philosophy is built on a few Vulgar Experiments: And if upon further Enquiry, any were found to refragate, they were to be discharg'd by a Distinction. Now what is founded on, and made up but of Vulgarities, cannot make known any thing beyond them: For Nature is set a going by the most subtil and hidden Instruments; which it may be have nothing obvious which resembles them. Hence judging by visible Appearances, we are discourag'd by supposed Impossibilities, which to Nature are none, but within her Sphere of Action. And therefore what shews only the Outside, and sensible Structure of Nature, is not likely to help us in finding out the *Magnalia*. 'Twere next to impossible for one, who never saw the inward Wheels and Motions, to make a Watch, upon the bare View of the *Circle of Hours*, and *Index*: And 'tis as difficult to trace natural Operations to any practical Advantage, by the Sight of the *Cortex* of sensible Appearances. He were a poor Physician, than had no more Anatomy than were to be gather'd from the Physnomy. Yea, the most common *Phanomena* can be neither known, nor improved, without Insight into the more hidden Frame. For Nature works by an Invisible Hand in all things: And 'till *Peripateticism* can shew us farther than those gross Solutions of Qualities and Elements, 'twill never make us Benefactors to the World, nor considerable Discoverers. But it's experienc'd Sterility, thro' so many Hundred Years, drives Hope to Desperation. We expect greater Things from *Neoterick* Endeavours: The *Cartesian Philosophy*, in this Regard, hath shewn the World the Way to be happy. Methinks this Age seems resolv'd to bequeath Posterity somewhat to remember it: And the glorious Undertakers, and New Discoveries, wherewith Heaven hath blest our Days, will leave the World better provided than they found it. And whereas in former Times such generous free-spirited Worthies were, as the rare newly observ'd Stars, a single one the Wonder of an Age; in ours they are like the Lights of the greater Size, that twinkle in the Starry Firmament: And this last Century can glory in numerous Constellations. Shou'd those Heroes go on, as they have happily begun, they'll fill the World with Wonders. And I doubt not but Posterity will find many Things, that are now but Rumors, verifed into Practical Realities. It may be some Ages hence, a Voyage to the Southern unknown Tracts, yea possibly the Moon, will not be more strange than one to *America*. To them that come after us, it may be as ordinary to buy a Pair of Wings to fly into remotest Regions, as now a Pair of Boots to ride a Journey. And to confer at the Distance of the *Indies* by Sympathetick Conveyances, may be as usual

to

to future Times, as to us in a literary Correspondence. The Restoration of grey Hairs to Juvenility, and renewing the exhausted Marrow, may at length be effected without a Miracle: And the turning of the now comparatively Desert World into a Paradise, may not improbably be expected from late Agriculture. Now those that judge by the Narrowness of former Principles, will smile at these Paradoxical Expectations: But questionless those New Discoveries that have in these later Ages alter'd the Face of all things, in their naked Proposals, and meer Suppositions, were to former Times as ridiculous. To have talk'd of a New Earth to have been discover'd, had been a Romance to Antiquity: And to sail without sight of Stars, or Shoars, by the Guidance of a Mineral, a Story more absurd than the Flight of *Dadalus*. That Men shou'd speak after their Tongues were Ashes, or communicate with each other in differing Hemispheres, before the Invention of Letters, cou'd not but have been thought a Fiction. Antiquity wou'd not have believ'd the almost incredible Force of our Canons; and wou'd as coldly have entertain'd the Wonders of the Telescope. In these we all condemn Antique Incredulity; and 'tis likely Posterity will have as much Cause to pity ours. But yet notwithstanding this Straitness of shallow Observers, there are a Set of enlarged Souls that are more judiciously credulous: And those who are acquainted with the Fecundity of *Cartesian* Principles, and the diligent and ingenious Endeavours of so many true Philosophers, will despair of nothing, but be daily making New Discoveries.

But again, the *Aristotelian Philosophy* is in some Things impious, and inconsistent with Divinity; and in many more inconsistent with it self. That the Resurrection is impossible; That God understands not all things; That the World was from Eternity; That there's no substantial Form but moves some Orb; That the first Mover moves by an Eternal, Immutable Necessity; That if the World and Motion were not from Eternity, then God was idle; were all the Assertions of *Aristotle*, which *Theology* pronounceth Impieties. Which yet we need not strange at from one, of whom a Father saith, *Nec Deum coluit nec curavit*: Especially, if it be as *Philoponus* affirms, that he Philosophiz'd by Command from the Oracle. Of the *Aristotelian Contradictions*, *Gassendus* has presented us with a Catalogue: We'll instance in a few of them. In one Place he saith, The Planet's Scintillation is not seen, because of their Propinquity; but that of the rising and setting Sun is, because of its Distance: And yet in another Place he makes the Sun nearer us than they are. He saith, that the Elements are not Eternal, and seeks to prove it; and yet he makes

makes the World so, and the Elements its Parts. In his Meteors he saith, no Dew is produc'd in the Wind; and yet afterwards admits it under the *South*, and none under the *North*. In one Place he defines a Vapour humid and cold; and in another humid and hot. He saith, the Faculty of speaking is a Sense; and yet before he allow'd but five. In one Place, that Nature doth all things best; and in another, that it makes more evil than good. And somewhere he contradicts himself within a Line; saying, that an Immoveable Mover hath no Principle of Motion. 'Twou'd be tedious to mention more; and the Quality of a Digression will not allow it.

Thus we have, as briefly as the Subject wou'd bear, animadverted on the so much admir'd Philosophy of *Aristotle*. The nobler Spirits of the Age are disengag'd from those detested Vanities: And the now Adorers of that Philosophy are few, but such narrow Souls that know no other; or if any of 'em look beyond the Leaves of their Master, yet they try other Principles by a Jury of his, and scan *Cartes* with *Genus* and *Species*. From the former sort I may hope, they'll pardon this Attempt; and for the latter, I value not their Censure.

Thus then we may conclude upon the whole, that the Stamp of Authority can make Leather as current as Gold; and that there's nothing so contemptible, but Antiquity can render it august and excellent. But, because the Fooleries of some affected Novelists have discredited *New Discoveries*, and render'd the very mention suspected of Vanity at least; and in Points Divine, of Heresie: It will be necessary to add, that I intend not the former Discourse, in favour of any new-broach'd Conceit in Divinity. There's nothing I have more sadly resented, than the Phrenetick Whimies with which our Age abounds, and therefore am not likely to Patron them. In *Theology*, I put as great a Difference between our New Lights and Antient Truths, as between the Sun and an unconcocted evanid Meteor. Tho' I confess that in Philosophy I'm a Seeker, yet cannot believe that a Sceptick in Philosophy must be one in Divinity. Gospel-light began in its *Zenith*; and, as some say, the Sun was created in its Meridian Strength and Lustre. But the Beginnings of Philosophy were in a Crepusculous Obscurity; and it's yet scarce past the Dawn. Divine Truths were most pure in their Source; and Time cou'd not perfect what Eternity began: Our Divinity, like the Grand-father of Humanity, was born in the Fulness of Time, and in the Strength of its Manly Vigour: But Philosophy and Arts commenced *Embrio's*, and are compleated by Time's gradual Accomplishments. And therefore, what

I cannot find in the Leaves of former Inquisitors; I seek in the Modern Attempts of nearer Authors. I cannot receive Aristotle's Πιστότατοι παλαιοί, in so extensive an Interpretation as some wou'd enlarge it to: And that discouraging Maxime, Nil dictum quod non dictum prius, hath little room in my Estimation. Nor can I tie up my Belief to the Letter of Solomon: Except Copernicus be in the right, there hath been something New under the Sun. I'm sure, later Times have seen Novelties in the Heavens above it. I do not think that all Science is Tautology: The last Ages have shewn us what Antiquity never saw; no, not in a Dream.

Thus I have made a few Remarks on the Discoveries that have been made in this lower World, but whether they'll pass for Novelties, I must leave that to your Charity: However, I'll endeavour to prove that the Saints in Heaven are eternally making New Discoveries. I know this NOVELTY [*That the Saints in Heaven will be eternally making New Discoveries*] will seem a great Paradox to the Anti-Athenians of this Age; but I hope to make it appear, 'tis part of the Joy of Heaven, to be eternally discovering what is NEW; and I prove it by the following *Theses*:

1. The Visible World is of vast Extent; and no Man can determine the Limits of it. Who can with any Certainty say, This is the Compass, and these are the Extensions of the Earth and Heaven? Who can tell me the Diameter of the Glorious Fabrick, that presents it self to our Eyes? Where is the Mathematician that will describe the Measure of its Circumference? They have pretended to give us the Diameter and Circumference of the Earth, the Distance of the Planetary Bodies from it, and from each other; together with their Peripheries and Magnitudes: But none ever dar'd to determine the Magnitude of the whole World, or so much as to guess at its Extensions.

2. This Earth on which we dwell (and which, in Comparison with the whole World, is but a Point, by the Confession of the greatest Mathematicians) furnishes an almost Infinite Number of Objects to our Contemplation. How numerous are the Kinds of Beings on the Earth, and in the Sea? What Naturalist hath ever pretended to give us an exact History of them? The Kinds of Birds, and Beasts, and Fishes, and Insects, are to us incomputable; and so are the Kinds of Herbs, and Flowers, and Earths, and Minerals, with many others.

3. What Kinds of Beings, and how numerous they may be in the superiour Parts of *this World*, we cannot say; but 'tis not improbable, but they may be replenished with

Beings suitable to their Quality and Condition. The higher Parts of this Illustrious Fabrick are much more pure, clean, and splendid, than this howling Wilderiness, and the caliginous Air that doth encompass and surround it; and it may be the Beings that inhabit them, may as much transcend those here, as the Place of the one doth transcend that of the other. This Earth seems to be one of the meanest Parts of the Universe; and perhaps the Beings in it may be the meanest in their Kinds of all the Works of God's Hands.

4. There may be other Worlds now existing, besides that which falls under our Knowledge and Observation. Some Philosophers have discoursed of an Infinity of Worlds; (I think I am able to prove a Million) and thought such an Opinion worthy of God, whose Power is Infinite, and Goodness inexhaustible. I like not the Notion of Infinite Worlds; but I think it not impossible, but that there may be many others besides this, of which we are a Part, and which is offer'd to our View and Contemplation.

5. There may have been other Worlds pre-existent to this: The Holy Scriptures do assure us, that this World was made Five Thousand, and some Hundreds of Years since: But it no where says, That there never was any World before it; it no where affirms, that God never produced any created Being, or System of Beings, 'till he gave Existence to the Heavens, and the Earth, and all the Host of them: Of which *Moses* discourses in the first and second Chapters of *Genesis*.

6. And truly, he that considers the Activity, Goodness, and Fecundity of the Divine Nature, will hardly be able to think that God never gave Being to any Creatures, 'till a few Years since; a Thousand Years with him are but as One Day: And is it imaginable, that he shou'd purpose to have such Essences as shou'd partake with him in his Happiness and Glory, to all Eternity, *a Parte post*; and yet *a Parte ante*, shou'd never produce any, 'till about five or six Days ago? This will seem very improbable to a considering or enquiring Man.

7. There may be a Succession of Worlds, after the Conflagration of this; and to how long Continuance this Succession may be extended, I will not pretend to judge. 'Twere great Temerity and Presumption for any Mortal to say, Hitherunto will it proceed, and no farther; and here will God rest, and put a Period to the Exercise of his Creative Power and Virtue.

8. In those other Worlds past, present, and to come, there may have been, and there may be various Kinds of Beings; of which we have no Knowledge or Cognizance, in this.

this. The Kinds of Beings here below are exceeding numerous, as I have observ'd already; and differing Countries do produce differing Species and Kinds of Creatures: *America* will furnish us with Herbs and Trees, Fruits and Minerals, with Fish and Fowls, of other Natures and Qualities than any that are found in *Europe*. *Africa*, and the *Southern Islands*, do abound with many things that *Asia*, and the *Northern Countries*, are utter Strangers unto.

9. And if several Countries, on the Surface of the same Earth, do furnish to us various and different Beings, we may reasonably judge, that several Worlds in the same Universe, or Creation, will supply us with very great Variety and Difference of Creatures.

10. There may be sundry gradual Differences among the same Kinds of Beings: Thus 'tis on Earth; and so it may be in other Parts of God's Creation, amongst Men that are of the same Specifick Nature. Gradual Varieties are almost Infinite; some have the Perfections of Angels almost, and others are rais'd but little above the craftier sort of Brutes: And the intermediate Differences between these Extremes, are innumerable. And the same may be observ'd in other Kinds of Beings. And this Variety, together with the several Causes, Reasons, and Ends thereof, will afford great Subject and Matter for Speculation.

'Tis not impossible either voluntarily, or by Command, the Blessed Inhabitants of Heaven may leave those happy Mansions, and traverse and view the whole Creation of God. Here we may observe Men travelling from one Kingdom to another, to observe the Manners, and Customs, the Laws, Government, and Institutions, by which they are govern'd, and under which they live; as also, to take Knowledge of whatsoever is rare and peculiar, stupendious and worthy of Observation: And I don't know, but the Blessed may pass from one Part of the World to another, and behold whatever is curious and admirable in them: And what Wonders of Power, Wisdom, and Goodness, may be found in every of them, who can imagine? And how much of the Glory of the Divine Attributes may be illustrated by them, who can determine?

Also the Probability that there is a World in the Moon, and that the Earth is a Planet, most ingeniously discours'd of by the late Reverend Dr. *Wilkins*, Bishop of *Chester*: Why may not even this give us Reason to think the *Saints* in *Heaven* will be eternally making New Discoveries? For why I pray, *parsi ratiōne*, may not the other Planets be Worlds too, and have Inhabitants to exalt the great Name of their and our Creator? And if it be so, that some of those Heavenly Bodies are Worlds that are inhabited, (of

which Opinion, says Dr. *Wittie*, are some learned Persons whom I have met withal) then is one great Difficulty clear'd in that Place of Scripture, *Phil. 2. 11.* which has been usually taken in a figurative Sense, seeing it may be literally true; where the Apostle says, that God has exalted Jesus Christ, and given him a Name above every Name, *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ πάντες γόνα καὶ ἐν οὐρανόων, ἐν γῆ, καὶ κατὰ χθονόων, viz. That in the Name of Jesus every knee may bow, of those in the Heavens, in the Earth, and under the Earth.* If the main Scope of that Text be to point out the Mediatory Office of Christ, and that by bowing the Knee is principally meant praying to God the Father, in the Name of Jesus Christ, as the genuine Sense of the Place seems to import, and not merely the Adoration which is to be given to Christ by all Created Beings, which is clear enough from other Scriptures; then I cannot see how the Word *ἐν οὐρανόων*, of things in Heaven, can be thought to be meant of Angels, or Saints departed, such as *Enoch* and *Elias*; who being in the full Fruition of the Beatifical Vision, are in need of nothing, and therefore above Prayer, wholly taken up with Hallelujahs of Praise. And then it being suppos'd that there are Inhabitants in those Heavenly Places, it's reasonable enough for us to think that St. Paul respects them, and will have us to know, that God *ἵνα ἐν τῷ ὀνόματι Ἰησοῦ* has exalted Christ, (Our Language has not a Word to express it; it signifies he hath exceedingly exalted him.) as that those Rational Beings that are in the Heavenly Places, must pray to God in that Name, even as we.

And why shou'd it seem strange to any Man of Reason to think there are more inhabited Worlds, that shall consider the Immensity of that space of Heaven, and the Analogy that is betwixt some of the Heavenly Bodies and this Earth, together with the inconsiderable Proportion there is of this in Comparison of almost all of them, so as if one of us were in those Bodies, the Earth cou'd not be seen for its smallness.

We plainly discern them to be dark Bodies like this Globe of the Earth, and to have a continual Succession of Day and Night, and Moons that surround them, that give Light by Night to them; and we may probably guess there are other Influences that must, according to the Course of Nature, flow from them, and operate upon their several Planets, as the Moon upon this Globe of the Earth and Sea; but what signifie all these, if there be no Inhabitants, or rational Beings in them? We are not indeed (while on Earth) capable of ascertaining any thing of Inhabitants there; no more than they can us, if possibly they can see this Globe of the Earth, and its Moon
wherein

wherein we resemble them, unless they have it by Revelation, which we pretend not to, seeing there can be no Commerce maintain'd betwixt them and us; but it seems reasonable enough for us to think they are inhabited, and that they and we are not alike order'd for nothing, but for like Ends and Uses. But tho' those Things are only Matter of Conjecture in this Life, doubtless in the other World our Knowledge will be so extensive (by an eternal Encrease of it) that we shall no longer be ignorant of these Secrets; for suppose some of us were at Sea in a Ship, and some of the Comprny that were able to climb up to the Top-mast-head, shou'd tell us they discover'd a Country at distance, and shou'd make a Description of some great Palace, or Castle, that appear'd very Noble and Magnificent, like *Windsor*, or *Hampton-Court*, bravely suited with all manner of Conveniences, tho' the Place were inaccessible, nor cou'd ever any come from thence to make a further Report than what they were able to discover by the Eye; were there not Ground enough to think that Place were Inhabited, and that it were the Palace of some great Prince that kept his Court there, and not meerly an enchanted Castle; especially if we cou'd suppose the same Architect, or Workman, made them all? Such is the Case we are discoursing of; nor do I see what Absurdity in Reason or Religion can arise from such Reasoning, to think that the All-wise God doth use the same Methods of Providence throughout the whole Universe, for like Ends.

Does it not favour of too much Haughtiness, and too high an Opinion of our selves, and our Services to God, to suppose that the great God made all those immense Bodies, that yield so fair a Lustre, and that immeasurable Space possessed by them, only for the Use of us on this pitiful invisible Point; and that the Infinite Deity of Heaven shou'd have no active Service, or Adoration, in all those Bodies, nor shou'd suffer any Discoveries to be made of those Glorious Bodies, save only by us, poor Worms! which will scarce be thought by any Man in his right Senses; and then I am sure the Case is plain, that *the Saints in Heaven will be eternally making New Discoveries.*

I offer to the serious Consideration of our gravest Divines, those Texts, viz. *Eph. 1. 9, 10. Having made known to us the Mystery of his Will, &c. that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in Heaven, and which are on the Earth, even in him.* So again, *Col. 1. 16. the great Apostle says, That by Jesus Christ all visible and invisible things, both in Heaven and in Earth, were created, even by him, and for him.*

I say, I offer these Scriptures for the serious Consideration of the most Learned, Pious, and Thinking Men, whether the Apostle *St. Paul*, who had been rapt up into the third Heaven, (and so may well be estimated the most competent Witness) does not seem to have calculated them for such a Discovery as this, of inhabited Worlds in those Heavenly Bodies; where he wou'd have us know, that such Honour and Preheminence God has given to *Jesus Christ*, over all Created Beings, which he says God made *by him*, and *for him*, that all Addresses, Communion, and Reconciliation, both for those *ἐν ἐπεγαυίαις*, in the Heavens, and us on this Earth, must be made thro' him; so as if there be Ten Thousand Worlds, those Scriptures may be understood literally, and the Figurative Sense let go; insomuch as they and we have no other Way to come to God but by *Jesus Christ*, who is the great Reconciler of God to his Creatures, and the only Mediator for them all.

And what hinders but I may suppose that some of those *ἀόρατα ὀφύματα* *St. Paul* tells of in 2 *Cor.* 12. 4. *unspeakable words, or things*, which he heard when he was rapt up into the third Heaven, might be Wonders of Creation, as well as of superabundant Grace, which for Mystery or Multitude he cou'd not express?

But I will not enlarge upon this Head, designing to insert either in this or the following GAZETTE, a distinct Essay proving *there's a Million of habitable Worlds more than are yet discover'd*.

11. The Scriptures do assure us, That the Holy Angels do sometimes converse, and are employ'd here below. Tho' Heaven be their Home and Country, and they be therefore call'd the *Angels of Heaven*; yet sometimes they spend a little Time on Earth; and many things do they observe and learn here. What they know of the Redemption of the World by a Saviour, and of the Warfare that is betwixt the *Seed of the Woman*, and the *Seed of the Serpent*, they know by the Church, and the Revelations that are made unto it; together with the Experience that they have of the Conduct and Success thereof. And if the Holy Angels of Heaven learn many things from this Earth, the Blessed may learn many things from this and other Worlds, and Parts of God's Creation; and consequently *be eternally making New Discoveries*: For something may be known of God, which the *Heaven of Heavens* doth not reveal or discover; tho' they be a most Illustrious Glass, in which the Face of God may be seen, yet I am not sure that they do reveal all that the Blessed are capable of knowing concerning him. Something the Blessed may learn in other Parts of the Universe, which they cannot learn in the *Paradise of God*:

God: Not that God cou'd not make it known unto them there; but he chuses several Creatures, and several Parts of the Creation, upon which to impress the Image and Foot-steps of his Perfections, and by them to propose them to the View and Knowledge of Rational Beings; for 'tis they alone, that are capable of seeing and beholding them.

12. All God's Works do manifest, and shew forth his Glorious Attributes and Perfections. The Firmament sheweth his handy Work: The Sun, Moon, and Stars, in their Essence, regular Motions, Influences, and Effects, do declare his Infinite Power, Wisdom, and Goodness. There is not a Creature in the Heavens, or in the Earth, which doth not teach and reveal something of the admirable Excellency of their Maker: And if this World, and all the Beings in it, do speak forth the Glory and Perfections of the Great God, it cannot be doubted, but that whatever other Worlds there be, have been, or may be, will speak the same Language. God makes all things for himself; that is, for the Discovery of himself, and Illustration of his boundless Perfections.

13. God knows his own Excellencies, and needs no Effects for the Discovery of them: He needs not this, or any other World, to acquaint himself with the Extent of his Power, his Wisdom, or his Goodness. These, and all his other Attributes, are perfectly understood by him. He doth not, nor cannot learn any thing concerning them, from the Works of his Hands: His Creatures do not teach him Knowledge, nor doth he gain any Understanding by the Effects of his Creative Power and Virtue.

14. Therefore Reasonable Creatures must contemplate and behold them; or 'twill be very hard, in my Apprehension, to give any fair Account of them. Of what Use were the Heavens, and the Earth, the Sea, and the dry Ground, with those various, and almost innumerable sorts and kinds of Beings that are in it, if there were no Intelligent Beings to behold, view, and consider them to all Eternity? Why were they made? and why did God engrave his own Image, and impress the Characters of his own Perfections on them, if there were no Intellectual Essences to observe them? And if this Fabrick that our Eyes behold, were made to be a Glass, in which Men and Angels might see, and contemplate the Glory of its Maker; such will be the Use of all other Worlds, that have been, are, or may be: They will be also Mirrors, in which understanding and intelligent Beings will eternally behold the Glory of God, and among them the Blessed Inhabitants of Heaven.

15. 'Tis true, in the present State, and by Reason of the Darkness and Impotence that Sin hath introduc'd upon the Soul

Soul of Man, this World is in great degree useleſs, with regard to the principal and main End of it: 'Twas built, fram'd, and faſhion'd, to reveal God unto them; and it bears very apparent Characters of a Deity upon it. But Man is blind, and cannot ſee them; or lazy and negligent, and will not obſerve them; or engag'd in the Proſecution of Pleaſures, Profits, and Honours, and cannot attend to conſider them. But, in my Opinion, this only proves, That there are other Intellectual Beings, that do contemplate God in the ſeveral Creatures, and Sorts of Eſſences, that are here below: And that tho' the World were made chiefly to reveal God to Man, yet that was not the only Uſe of it; but that Angels might therein ſee and behold the Glory of God. And if this World were made partly for the Uſe and Contemplation of Angels; 'tis not improbable, but that this, and other Worlds, may be alſo made, partly for the Uſe and Contemplation of the Bleſſed and Glorified Saints to all Eternity.

The Sum of what I have ſaid in this *Novelty* is this: The World in which we live, and do behold, is of very large and great Extent; the Species, and Kinds of Beings in it, are vaſtly numerous. There may have been other Worlds pre-exiſtent to this; there may be others co-exiſtent with it, and others may ſucceed it, to an indefinite and unlimited Period. All God's Works ſhew forth his Glory; they are uſeleſs to their main End and Intention, if there be no Intelligent Natures to behold and conſider them. Angels do behold and conſider the Works of God in this ſublunary World: And 'tis not improbable, in my Judgment, that the Glorious Saints of Heaven may ſee and behold the Glory of God, in the Works that he hath made and done in this, and many other Worlds: And ſo great, and almoſt Infinitely various may they be, as to miniſter Eternal Matter for Contemplation, and New Discoveries for evermore.

If any Man objects againſt the Novelty of theſe Notions, let ſuch know I am not impoſing them upon any Man's Credulity, (tho' they have long made Impreſſions upon my ſelf) nor am I deſigning to make out the Probability of a Plurality of Worlds from theſe Scriptures afore-named: It ſuffices me if there be Reaſon to think ſo on other Accounts; nor upon my Grounds can any wiſe Man quarrel with me, tho' he differs from me in this Matter. But if thro' the Invention of new advantageous Helps, we are become better able to judge of the Nature and Fabrick of the Heavenly Bodies, and ſo can have plauſible Grounds to think (more than the Antients ever had) that there may be rational Beings, or Inhabitants in them: And if the Spirit

Spirit of God, who best understands the Things of God, has inspir'd his holy Apostle at his Rapture into Heaven, with such Expressions as may suit in a plain Sense with our *New Discoveries*, which the most sagacious among the Antients cou'd never comprehend, then there is no Cause to quarrel at the Newness of these Notions, if they may but serve to explicate old Texts; many of which throughout the Scriptures, may yet remain obscure a long Time, and yet may probably be explain'd hereafter by Events, which the Providence of God may be eternally discovering to the Saints in Heaven.

If this last Century has afforded such Helps as I have mention'd, and so many *New Discoveries* in those Heavenly Places, (and I might reckon up a great many more, but that I design Brevity) why may we not hope that the Heavenly State may produce such enlarged Faculties whereby some New Wonders in Creation and Providence may be discovering in Heaven to eternal Ages?

NOVELTY III.

Proving the Visible World is nothing else but the disclosed Image of an occult Deity.

NOTwithstanding the *Being of a GOD* is laid down as the First Principle of our Faith and Religion, own'd, acknowledg'd, and believ'd by all; yet because in this debauch'd Age, there want not some Monsters that question this Article, and are ready (if not with their Tongues, yet with their Hearts) to deny the Lord that made them, I shall before I prove this surprizing Novelty, [that *the Visible World is nothing else but the disclosed Image of an occult Deity,*] 1. Prove that there is a God.

1. Then I may prove it from the *Book of Nature*. Come thy ways, unbelieving Atheist, and turn over this great Volume of the Divine Creation; see what a Bible Nature her self presents thee with, unclaps'd, and open'd, the Letters (for the most part) capital and legible, that he who ruins may read a God in every Leaf, in every Line, in every Creature. Go gaze a while at the next little Flie, or Flower, or (but) Spire of Grass thou meetest with; see the curious Workmanship, Artifice, Wisdom, and Power, there is discernable in the make of it, and resolve me what Man, with all his Wit and Skill, is able to make the like, to exceed or equallize it? *Job* 12. 7, 8, 9.

Or,

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Or, if that will not do, take but one of thy Fellow-Beings, *Man*, into a studious Disquisition; dissect him in all his several Parts, tell his Bones, his Nerves, Veins, Ligaments, with all the Branches, Postures, and Uses of them. Trace his Nourishment from his Hands to his Teeth, to his Palate, to his Stomach, to his Guts and Milky Veins, to his Liver, to his *Vena Cava*, to the right Ventricle of his Heart; thence into the *Vena Arteriosa*, and so into the Lungs, and so into the *Arteria Venosa*; and thence again into the left Ventricle of the Heart, and so into his Arteries and Veins, and whole Body at last. (I speak not of the dreggy Part of Nourishment.)

But what shou'd I talk of the whole Man? Take but one of his smallest Parts, his Eye; see its Variety of Colours, watery, glassy, and chrystalline Humours; consider the Ends and Uses of them, the one to defend the bordering Parts from Driness, to break the Brightness of Objects continually flowing in, and to greaten the Representations of them; the other to prepare Nourishment for the Chrystalline, and to give a Passage for the Species to the *Retina*, that it may refract them from Perpendiculars; the last to receive and collect the Representations of Things. See its Muscles, six in number; the first to lift, the second to press down; the third to move the Eye inwards, the fourth outwards; the two last to rowl and whirl it about to the outward and inward Corner. See its Nerves, a seeing and moving Pair; those to carry the Faculty of Seeing with the Species from the Brain, or the Visible Representation of Things to the Brain; those to stir and move them to and fro. See its Coats, the *Tunica Admata*, fastening the Eye to the Socket; the *Scleretica*, divided again into the *Cornea* and *Choroides*, and *Retina*; all which have their particular Uses: Consider their Scituation in the most eminent Place, like Watchmen, in long Sockets, for the better Safeguard sake. Consider the Eye-lids, of how soft a Coat they are made, lest they hurt that tender Part; how loose, to shut and open, that they may be in a constant Readiness to cover it from Harm or Danger; how eminent in Place, to overshadow the Picture, and render it more illustrious. Consider how between the Muscles and sundry Vessels, there is Fat interspersed, lest for want of Heat and Moisture, the Motion of the Eye shou'd be hinder'd. And lastly, take Notice of that little Portion of Flesh plac'd at the great Corner of the Eye, spongy to liquor it, but plac'd over a Hole which goes into the Nose-Bone, to stop a continual Weeping. Consider these things; and withal, that the Hundredth Part hath not been told thee: And say, if the Finger of a GOD be not plainly discernable in all this? Take

Take some Time, now and then, to know thy self, and view but the Contexture of thy Body, how thou art trusted with Bones and Sinews, how curiously thou art wrought in every Part, in every Limb; and speak the Truth, if a wiser Hand than thine, than any Creature's, be not concerned there?

2. If thou distrustest thy own Judgment ask thy Neighbour's: If thy own Convictions be not sufficient in the Case, we will give thee leave enough to consult others. Go ask thy Fathers, and they will tell thee, and thy Forefathers, thy furthestmost Ancestors, and they will account to thee, what God did in their Days, and in the Old Time before them. Nay, enquire of the Nations round about thee, *Spain*, and *Turkey*, and the barbarous *Tartary*, the wild *Africans*, and ignorant *Americans*, and they will all confess, with one Mouth, this undeniable Truth, That *there is a God*. 'Tis a universal Dictate of Nature, implanted in all Breasts, inserted in all Common-wealths, of as large a Spread as Reason and Mankind in the World, *Rom. i. 19.*

3. From Miracles: Prithee, Reader, ask me whether or no those Wonders in Nature, which we call Miracles, be nothing else but a meer Lye and Forgery? If not; then how comes the World to be so generally impos'd on? How comes not only the Christian, but Jewish Religion, to be confirm'd and ratify'd in so fixed a Posture as they have been amongst Men? Or what makes our Scriptures and Annals, and Books of History, so big with them? If yea; then, I hope, they speak a Divinity, and a supernatural Power concern'd in the Performance of them. If it be indeed certain, (that is constantly reported among us for a Truth) That *Nature's Bounds are sometimes broken, and the ordinary Method of Things and Actions is crossed and turn'd quite another way, if ever the Sun stood still, or Angels were seen in an Embassy from Heaven; if ever God appear'd in a flaming Bush, or talk'd with Man in Clouds and Thunder; if ever Sin were immediately punish'd with a Shower of Brimstone; if ever Diseases were cur'd with a Word, and the Dead rais'd to Life by a Groan or Prayer; if ever Blasphemies were smitten with present Vengeance, and those who have deny'd, or palpably injur'd the God of Heaven, have smarted immediately for the Guilt and Sin (as our own Age and Country, if we will not deafen our Ears, and wink with our Eyes, will afford us now and then, a notorious Instance).* I say, if these Things are so, resolve me who it is so able and bold, as to transgress the Laws of Nature? And I am sure it can be no other than a God. Consider these Things, raise up thy Thoughts into an Admiration of him, with that Heathen King, *Nebuchadnezzar*, when he saw the Children sav'd in the burning Furnace, *Dan. 4. 23.*

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This Knowledge of God is insufficient to save and bless us: Here, 'tis true, we may know so much as will render us inexcusable; but yet not enough to instruct and edifie us unto perfect Salvation. In the Scripture we may take a more deliberate View of him, we may acquaint our selves better with him, we may see him look through the Lattices, and commune with his Church in a free and familiar way; entertaining a Patriarch in solemn Discourses, appearing in Visions, in Dreams, by Prophets, by Urim, by Oracles, to his Children and People.

Reader, having briefly prov'd the Being of a GOD, I shall next prove (as I promis'd in the Title to this Novelty) that *the Visible World is nothing else but the disclosed Image of an occult Deity*. And I find the learned *Thomas* of the same Opinion; for in his matchless POEM entitled *THE CREATION*, he there tells us;

“ Before swift Time had try'd its trusty Wings,
 “ Or, in proud Triumph, led successive Things;
 “ When gilded *Phosphor*, Harbinger of Day,
 “ Had ne'er foretold the Sun's ascending Ray.
 “ Ere shapeless Nothing carry'd in her Womb,
 “ The confus'd *Fetus* of a World to come:
 “ Then did the Great, the Good, the Three in One,
 “ In stately Pomp arise from Heaven's Imperial Throne;
 “ Down to the Wilds of ancient Night he came,
 “ To take Dimensions for a future Frame:
 “ His piercing Eyes view'd all the dreary Realms,
 “ Which, undisturb'd, thick Darkness overwhelms:
 “ In that vast Space, devoid of chearful Day,
 “ Th' Eternal King CREATION did display.
 “ His powerful *Fiat* cou'd such Charms disclose,
 “ That meer Privation into Being rose;
 “ A formless Mass, which soon began to Jar,
 “ And with fierce Fury wag'd perpetual War;
 “ 'Till Heaven's Supreme, th' Immense, the Just, the Wise,
 “ Made fix'd Confusion into Order rise:
 “ Then dreggy Earth, a pondrous massy Thing,
 “ Did, with Affection, to its Center cling.
 “ The spacious Deep, where scaly Monsters bound,
 “ In close Embraces, clasp'd the Earth around.
 “ Next, downy Air, in Order, did contain
 “ The wavy Surface of the raging Main.
 “ In pointed Spires, light Æther soar'd on high,
 “ And trembling, upwards scal'd the lofty Skie.
 “ To Distance wide GOD drove each fixed Pole,
 “ and rear'd the Arches that around 'em roll.

" A waxing Moon and Stars did Heaven adorn,
 " And rul'd the Night, until the rising Morn
 " Discover'd *Phæbus*, whose bright pointed Ray
 " To Darkness drove the frighten'd Shades away.
 " In twice twelve Hours his heated Horses ran,
 " And reach'd the Barrier where their Race began.
 " In twice six Months, along the Ecliptick Way,
 " Crossing the Line, Sol's sweaty Coursers stray,
 " And *North* and *South* visit with equal Day.
 " Thus GOD's Command had rais'd a stately Frame;
 " Which from the Womb of teeming nothing came.
 " This proves the GLOBE that's obvious to the Eye,
 " *The Image of an occult Deity*,
 " 'Till GOD had made this Earth the Seas and Sky.
 " For 'till this Time each living Creature lay
 " Unshap'd, unform'd, depriv'd of vital Day :
 " When on a sudden, (wondrous sweet Surprise!)
 " From pregnant Seeds all various Shapes arise,
 " Fair in their Form, and perfect in their Size :
 " Beasts, Herbs, and Plants, and every thing that grows
 " On Earth's wide Plains, fresh Beauties still bestows.
 " The finny Creatures of the foaming Sea,
 " That sportive in her liquid Bosom play ;
 " The cheerful Birds, who chanting forth their Lays,
 " on proudest Pinions bear their Maker's Praise ;
 " Harmonious all, with native Art do bring
 " Immortal Glory to th' Immortal King.

The Eternal Deity, our God that is to be ador'd, after the Infinite Glories which he enjoys in his immense Eternity, was of his exceeding Goodness propense to communicate himself out of himself; and by his exceeding Wisdom saw that his invisible Things might be express'd by certain visible Images; and to execute that, had his Omnipotency at hand, he decreed not to envy Entity to those Things, wherein he might be express'd, and wherein his Power, Wisdom and Goodness might be reveal'd: Therefore he produced intelligent Creatures, by whom he might be known and praised, *Angels* and *Men*; both after his own Image: But the first pure Minds, the other cloathed with Bodies, for whom he built a Dwelling-place, and as it were a School of Wisdom, this universal World, with other Creatures of inferiour Degree, almost Infinite: All and every of which cry out after their manner, *he made us, and not we our selves*

GOD is an Eternal Being, an Infinite ONENESS, the Radical Principle of all things; whose Essence is an incomprehensible Light, his Power Omnipotency; whose Beck

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is an absolute Act. He that dives deeper, is swallow'd up in a Trance and Silence, and is lost in the Abyfs of unfathomed Glory.

Most of the Antients conceiv'd the World from Eternity to have been figur'd in its Archetype, and Original; which is GOD, who is all Light. Before the Creation of the Universe, he was a Book roll'd up in himself, giving Light only to himself; but as it were travelling with the Birth of the World, he unfolded himself; and that Work which lay hid in the Womb of his own Mind, was manifested by extending it to View, and so brought forth the *Ideal World*, as it were in the Transcript of that Divine Original, into an actual and material World. This is hinted by *Trismegist*,

when he says, That God changed his Form,
In *Pimand*, and that all things were on a sudden revealed
and brought to light. Thus THE VISIBLE

WORLD IS NOTHING ELSE BUT THE DISCLOSED IMAGE OF AN OCCULT DEITY. This Beginning of the World the Antients seem to have denoted by the Birth of their *Pallas*, out of the Brain of their *Jupiter*, by the Midwifery of *Vulcan*; that is, by the Help of Divine Fire, or Light.

The Eternal Parent of all Things, not less wise in governing, than powerful in creating, did so orderly dispose the whole Organical Frame of the World, that the highest are so intermix'd with the lowest, and the lowest interchangeably and inconfusedly with the highest, and have an Analogical Likeness: So that the Extreame of the whole work by a secret Bond, have a fast Coherence between themselves, thro' insensible *Mediums*, and all things do freely combine in an Obedience to their supreme Ruler, and to the Benefit of the Inferiour Nature, only being subject to a Dissolution, at the Will of him who gave them their Constitution: Wherefore it is well said of *HERMES*, That *whatsoever is below, hath an Assimilation to somewhat above*.

He that transfers the Sovereign Order of the Universe to any Nature diverse from the Nature of God, denies a God: For it cannot be just to conceive any other uncreated Deity of Nature, as the Cause of the Production, or Consecration of the several Individuals of this large Frame of the World, besides that Spirit of the Divine Worker, which lay upon those first Waters, and brought forth the Seeds of all things confusedly roll'd in the first *Chaos*, from their Power into Act, (this *Visible World*, as I said before, being *nothing else but the disclosed Image of an occult Deity*) and wheeling them by a perpetual Alteration, doth manage them Geometrically, by Composition and Resolution.

He that knows not the Soul of the World to be that Spirit, the Creator and Governour of the World, by its continued Infusion, of its breathing upon the Works of Nature, and by its enlarged Diffusion thro' all things, giving to all things a set, but secret Motion, according to their Kind; he is wholly ignorant of the Laws of the Universe: For he that created cannot but assume the Power of ruling what is created; and it must be acknowledg'd that *all things have their Creation, Generation, and Conservation, by the same Spirit.* So that 'tis clear from hence, that as *the Visible World is nothing else but the disclosed Image of an occult Deity;* so 'tis as plain also that *the Order of Nature is nothing else than a large Roll of the Eternal Laws:* Which being enacted by the *Highest Sovereign,* (the great Lord and Maker of Heaven and Earth) and recorded and written in various Leaves, to innumerable People of a various Nature; by the auspicious Power of which Laws, the Frame of the Universe (*the disclosed Image of an occult Deity*) doth accomplish its Motions, Life and Death always attending on the Margins of the last Volume, and the other Spaces being taken up by alternal Motions: So that the *Visible World* is as it were a Smith's Work made orbicular, the Links of the Chain enclasping it, each the other, are the Parts of the World; Nature as it were deputed to sit in the Middle, always present, and ever working, continually repairs the Changes and Motions of all things.

In a Word, it is enacted and settled by the Laws of the CREATION, that the lowest things shou'd immediately be subservient to the Middle, the Middle to those above, and all to the supreme Ruler's Beck, and *this* (as the ingenious Author of *Enchiridion Physica*, &c. tells us) *is the Symmetry, the Order of the whole Universe;* and 'tis the excepted Priviledge alone of the Creator, as he created all things according as he pleased out of nothing, (for, as I said before, *the Visible World is no more than the disclosed Image of an occult Deity*) so to reduce what he hath created into nothing; for whatsoever Being or Subitance hath an Impress from him, cannot deny Subjection to him, but is prohibited by Nature's Law, to return to a Non-Entity. Therefore Trismegist did truly assert, *That nothing in the World doth die, but pass into a Change;* for mix'd Bodies have their Composition from the Elements, which by Nature's Rotation are again resolved into the Elements, but whether these Things are so or no, the Author of Nature alone knows, therefore Pardon is to be allow'd to him that (in publishing News wholly out of the Road) hits what is most likely.

I shall only add under this Head of *Novelties*, that the Rabbins had an Opinion that God brought forth and created the

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nearest approaching Matter of the Elements and the World; to wit, that dark, formless, and undigested Abyss out of the farthest Principle. The Scripture calls this Mass sometimes *Earth void and empty*, sometimes *Waters*, altho' actually it were neither; yet potentially, and by way of Assignment, it was both. We may give a probable Guess that it was not unlike to a dark Smoak, or Vapour, in which was closed a stupifying Spirit of Cold and Darkness: However, this is certain, the Division of the higher Waters from the lower, (expressed in *Genesis*) seems to be done by the severing the subtile from the thick, and as it were a thin Spirit from that smoaky Body. There was needful therefore of that light-some Spirit proceeding from the Word of God. For Light, which is a fiery Spirit, by separating things of a diverse Nature, did drive down the thicker Darkness from the nearest and highest Region, and uniting the Matter of one and the same Kind, being of a thin and a more Spiritual Substance, enflam'd it as an unquenchable Oyl, to burn before the Throne of Divine Majesty. This is the *Empyrean Heaven*, seated between the intellectual and material Heaven, as the Horizon and Finitor of each, receiving spiritual Endowments from that above, and deriving them down to the inferiour adjoining *Middle Heaven*.

Thus, Reader, have I fairly prov'd, that *the Visible World is nothing else but the disclosed Image of an occult Deity*: By which it appears, tho' God was what he is, and in the perfect Fruition of his Grandeurs, before his Omnipotent Hand had drawn the Creatures out of their nothing; yet his Nature requir'd Homages, his Majesty Servitudes, his Glory Admirations, his Goodness Acknowledgments, and his Beauty Hearts and Affections. It was needful, tho' he were independent of all Beings, immense in his Extent, Eternal in his Duration, and infinite in all his Perfections, that he shou'd cause himself to be seen and felt by Emanations out of himself.

And here I represent unto my self how *The Sighs of Nature*. that Nature sigh'd even without Tongue or Voice, before she had a Being: Methinks I hear her Silence, and that she speaketh thus to God before her Creation;

Speak then, O speak, Great God, stretch forth thy Arm, and cast thy Looks out of thy self; issue forth of thy Luminous Darkness, which forms thee a Day without Night, and a Night more resplendent than the Day. Give some little Passage to those Ejaculations and Flames, which from all Eternity are inclosed within thy Bosom, and which frame therein a Circle of Light and Love. The least of thy Irradiations will dissipate the Shadows, and open that Abyss, in which they are buried.

In fine, thou art a God of Love, and this Love wou'd be Captive if it had not Sallies, and Ejaculations. It was not satisfied to remain in thee by Eminence, and as it were in the Source of Beauty and Goodness; but having made its Folds within its self by numberless Revolutions, it must descend upon external Objects, to attain that Effect and Property, which is natural to Love.

Well then, Creatures, come forth of the Mass in which you lie confused, Heaven, Earth, Sea, Stars, Trees, Fishes, Furnaces of Fire, and Flames, *The first Alarm* vast Extents of Air, Clouds, Abysses, Preci- *of Nature.* pices, listen to the Voice and Command of

God: But in fine, this glorious and happy Moment, which saw the Birth of Times and Seasons being arrived, from that Instant the World was chosen as the blank Table, whereon God resolved to draw the first Stroaks of his Goodness.

First Heaven, Earth, Water, and Darknes, appear'd in an Instant as the Field on which all the Effects of a most Omnipotent and sage Wisdom were to be display'd. It was before any other thing that this tenebrous Compound, this confused Medley, and this Heap of Water and Earth, was the Object of him who alone was able to chase away its Shadows, and convert its Dust into Gold and Chrystal. This is the Throne on which the Title of *Sovereign Monarch* and *Law-giver* shall be seen engraved: But what! This Theater is too obscure to behold therein the Birth of the World; we must expect the *Aurora* and the Rays of the Day.

Nature awake, it is Time for the World to rise, the Night hath proceeded, and Twelve *The first Day of* Hours are as it were already past since Heaven *the Creation.* and Earth have been in Obscurity. Behold the Break of Day; and those delightful Colours, which play upon the Waters, are the Companions of that Light, which in *Palestine* hath already opened the Doors and Windows of the *East*, and is going to spread it self upon another Hemisphere. Nevertheless to finish this Carriere, to perfect this Course, and to round the whole Globe Twelve Hours more are requir'd; and then counting from Evening 'till Morning, and from Morning 'till Evening, you shall find all the Moments which form the first Day, a glorious Day, a Day illustrious for having first receiv'd the Light, which gives Glory and Splendor to all Days.

The second Day was not less glorious: For it was that in which God chose to raise up *The second Day.* the Firmament, like a Circle of Brass, or rather like a Globe of Gold and Azure, which might serve to divide the seven Orbs of the Planets from the Imperial Heaven.

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The next Day God descended from Heaven
The third Day. upon Earth, and it was on this Day, he marked out Bounds and Limits to Rivers, Streams, Seas and Torrents; so that the Waters retiring some on one Side and some on the other, just as they were shut up within their Banks, Cliffs and Channels, the Earth appear'd, and immediately her Sides were found pierced with Caverns, and her Back loaden with Mountains and Rocks, which rais'd her in a stately manner. Instantly her Entrails were fill'd with Stones and Metals; and whilst those four great Portions of the Earth which divide the World, and all the Islands of the Ocean and Seas, were levell'd to serve for Empires and Possessions of Men, the Hand of God, as just as liberal, did in the Bosom of the Earth uphold the Arches of her Prisons and Dungeons, to the End that if the Paradise of *Eden* was a Garden of Delights and Pleasures, *Hell* on the contrary might be an Abode of Dread, Horror and Misery. It was likewise very convenient, that as God had mix'd Light with Darknes, he shou'd create wild Places and Deserts to render the Gardens, Fields and Meadows more delightful: And finally, having the very same Day given Plants, Herbs, and Flowers, for an Ornament to the Earth, his wise Providence mingled Thorns with Roses, and the most wholesome Herbs sprung out of the same Soil with the *Mandrake* and *Aconite*.

The fourth Day having been as it were the
The fourth Day. Chariot of the Sun, Moon, Stars, and Planets, which shine in the Heavens, may in some manner be call'd the Day of Days, since it hath been the Origin of the Fire's Brightness and Flames, which are the Soul of the Day.

Then were the frozen and condensed Waters gather'd together with more Light and Heat to form the Body of the Planets: Next the Sun, Moon, and Stars, began their Courses, Periods and Revolutions, and took the Tracks and Ways which were traced out to them from *East* to *West*.

Let us turn then upon the fifth Day,
The fifth Day. wherein God created the Birds which fly in the Air, and the Fishes which swim in the Water: One must here represent unto his Thoughts some fair Summer's Day, and imagine that he sits in the cool upon the Shore of some Island, from thence he must lift up his Eyes towards Heaven, and behold over Head Thousands of little feather'd Bodies, cleaving the Air with their Wings, piercing the Clouds, and mingling with their Flight the sweet Harmony of their Warblings; he must afterwards behold at his Feet a River full of Fishes armed with

with Scales, some of which cut their Way near the Surface of the Water, and others thro' the midst of the Waves; some swim aloft against the Stream and Current, others are carry'd down at the Pleasure of the Winds, and by the Favour of so sweet and rapid an Element.

Scarce had the Morning brought News of the Arrival of the sixth Day, but at the same *The sixth Day.* Instant the Earth opened her Eyes unto her Sun, and her Ears unto the Voice of her God. This dull, heavy and insensible Mass not satisfied to have brought forth Flowers, Plants, and Trees, yet farther display'd it self to produce all sorts of Beasts and Animals, behold the World in her Cradle, and Nature in her Infancy, the unmoveable Earth round about her Center is sown with Flowers tapistred with Turf and Virdures, beautified with Woods and Forests; she is stately in her Mountains, pleasant in her Valleys, delightful in her Meadows: She is rich in her Metals, fertile in her Fruits, and plentiful by her Rivers and Seas, which environ her on all Parts, and form her a Thousand liquid Transparences. The Air encompasses her on all Sides, and serves her for a Veil to temper the over-hum'd Influences of the Moon, and the too ardent Rays of the Sun. The Heavens, like pendent Roofs and rolling Arches, are strew'd with Flowers, Emeralds and Rubies. What doth remain after all these Prodigies of Power, and all these Works of Love? O Power! O Love! I cannot condemn his Fancy, who said that Love produced Heaven out of a Chaos, and the World in six Days, out of a confused and undigested Lump.

" When the Great God had Earth's Foundations laid,
 " And Starry Volumes of the Heaven's display'd;
 " When ev'ry Shore, fast lock'd in Chains, did keep
 " The bounding Billows of the spacious Deep;
 " When, unconfin'd, thro' Air the feather'd Throng
 " Cou'd gently waft themselves, and slide along;
 " Then God with Joy survey'd Creation round,
 " To find a Creature with his Image crown'd:
 " In vain the Search; none of the Infant-store
 " Or knew its Maker, or his Image bore.
 " Concern'd and thoughtful, God, at last, began
 " To take fresh Measures how to form a Man.
 " Such Artful Skill th' Eternal did disclose,
 " That from the Dust a stately Statue rose;
 " In ev'ry Part, with shining Features fair,
 " Its Mien was manly, its Complexion rare.
 " By slow Degrees, a creeping Tide there came
 " Of growing Life; that, shivering, shook the Frame: " *To*

"To ev'ry Limb God did the Streams convey
 "Of purple Life, thro' twining Tubes of Clay:
 "He fix'd firm Bones, to guard the Urn of Life,
 "Where Nature sits, and keeps a beating Strife;
 "And left that Native Moisture shou'd expire,
 "Repeated Gusts fann'd o'er the glowing Fire.
 "The former Mass God, with Impressive Mind,
 "Inspir'd, and both in close Embraces twin'd:
 "United thus, to Heav'n they Homage pay,
 "And own Subjection to their Maker's Sway.
 "One Labour more employs th' Eternal's Mind,
 "To frame a Creature of the Female Kind:
 "Whilst from the Sun the Man retir'd to Shade,
 "(Where softest Slumbers did his Eyes invade)
 "A charming Comfort of a Rib was made. }
 "The Conscious Man, with Arms extended wide,
 "And Tides of Joy caress'd the Courteous Bride.
 "No sullen Sorrow yet o'ercast their Eyes,
 "Within the Bowers of blissful Paradise;
 "Where fragrant Flow'rs did balmy Sweets dispense,
 "And cheerful Odours, grateful to the Sense,
 "Where with the Blessings of Indulgent Care, }
 "The Wise Creator crown'd the Happy Pair;
 "But *Eve*, ungrateful, was a fatal Fair.
 "Unwearied then, the God retir'd to Rest,
 "More in himself than in his Creatures bless'd;
 "When, on a sudden, Crowds of Angels came
 "to view the Beauty of the finish'd Frame:
 "Amazed all, each did his Art employ,
 "To sing CREATION with excessive Joy.

NOVELTY IV.

That Brutes have no Souls, but are pure Machines, or a sort of Clock-work, devoid of any Sense of Pain, or Pleasure, &c.

THIS Novelty will be best prov'd by publishing a Letter
 I formerly sent to a Cambridge Scholar, in which I assert,
*That Brutes have no Souls; but are pure Machines, or a sort of
 Clock-work, devoid of any Sense of Pain, or Pleasure, &c.*
 and the Letter was this following; viz.

S I R,

According to our Agreement, the Subject of this Letter is to prove that *Brutes have no Souls, &c.* The Subject is so very nice and diverting, that I believe I shall highly oblige the Age to publish what has pass'd between us on this Head; so that I'm now to prove, *That Brutes have no Souls, but are pure Machines, or a sort of Clock-work, devoid of any Sense of Pain, or Pleasure, &c.* 1. The contrary Opinion charges the Almighty with Injustice: Brutes have never made an ill use of their Liberty, and those Natural Powers which they receiv'd in their first Creation; therefore if God punishes them with Pain, and makes them not only unhappy, but unequally unhappy, who are all equally innocent, (for Lapland Dogs, &c. meet with better Treatment than others) then I can't see how God can be just, how this Principle can be true, *That under a just God nothing can be miserable without demerit*; a Principle which St. Augustine made use of, to demonstrate Original Sin against the Pelagians. 2. If we let go this Argument of the Mechanism of Beasts, and their final Dissolution in this Life, what assignable Difference can there be betwixt them and Rational Men? 3. We all agree in this Difference between Men and Beasts, that Men after their Death are capable of Happiness in another Life, which will infinitely out-balance the Affronts, unjust Dealings and Injuries that many meet with in this; but Beasts lose all at Death, they have been unhappy and innocent, without any Expectation of a future Recompence: Now how this is consistent with the Justice of God, I know not. 4. The Soul of a Dog can't be more noble than the Body, because it is made for the Body, incapable of any other End or Felicity than enjoying the Body; if there be any other End, you are to shew it. What think you of the Souls of Flies that are made purely for the Nourishment of Swallows? If the Soul of a Flie be more noble than a Body, why is it made for the use of Swallows Bodies? And why don't Swallows rather feed upon Grain, as other Birds do? It appears incredible to me, that such a number of Souls should be annihilated to preserve the Body of one silly Bird. Sir, if you return me a satisfactory Answer to these Heads, and further demonstrate and confirm your own Hypothesis, you will not only oblige all *Cartesians*, and amongst them me, but all the rest of the World, for 'tis a very Nice and Curious Subject.

I am, Sir, yours, &c.

T. G.

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NOVEL.

NOVELTY V.

*Proving Brutes have immaterial Souls; being
an Answer to the foregoing Letter.*

S I R,

W HEN I first engag'd in this *Novelty*, I was very sensible what Numerous and Learned Adversaries I had to deal with, there being scarce any of our Modern Philosophers who are not *Cartesians*; and I shall more willingly defend what I have advanc'd, since 'tis no Article of Faith, nor in the least opposite to the Doctrine of the *Immortality of Humane Souls*. To the first Argument brought, *That Brutes wou'd be innocently miserable, and by Consequence God unjust, if they felt any Pain?* I answer, that Brutes were made for the Service and Use of Man, as their proper End, and that therefore the Pains and Evils that they labour under, is the Effect of *Adam's Transgression*: And they are not properly said to be curs'd in themselves, but in him, or rather he in them; for they being all made for his Service, and he sinking, they thereby lost the Happiness and Dignity of their Nature, and became liable to Pain, Sicknes, and Death, as being his Servants, and as such their Evils were properly his, and are only to be look'd upon as they have relation to him, he being made unhappy in the loss of their Vigour and Health, and so depriv'd in great measure of the Powers they receiv'd for such a Service. If the *Cartesians* like not this Answer, I wou'd desire 'em to vindicate the Justice of God any other way, from the seeming Severity of visiting the Sins of Parents upon the Children, unto the third and fourth Generation; which cou'd have no share in their Parents Transgression, unless they cou'd act before they had a Being, which is a Case of the same Nature, but considerably greater. I am confident no *Cartesian* can tell how to get clear of this Instance, or that of our dying in *Adam*, on any other Principles than what I have made use of to solve the Case of Brutes, unless they will also say that such Children, and all the rest of Mankind, are Machines too. 2. In Answer to the second, which requires *An assignable Difference betwixt a Humane and a Brutal Soul, upon admitting the Ratiolity of Brutes*. I answer, *Moses* who has given us the History of the Creation of both, informs us that the Earth brought forth every living Creature, (in the Hebrew, *Soul of Life*) but when he speaks of the Formation of

of a Man, besides an Inspiration of the Breath of Life, or being made a living Soul, he adds, that *he was made after the Image of God*, which Beasts are not. By the Image of God I understand a Participation in some measure of all his communicable Attributes, as a Stamp or Impression of Holiness, Justice, Mercy, &c. upon the Animal Soul; for to say that Man was made after the Image of God in respect of his Body, is Idolatrous Nonsense; thus Sacred Writ tells us of *being renewed in the Image of Holiness, of partaking of the Divine Nature*, and that Jesus was the *express Image of his Father's Person*: I take this Image of God to be so considerable a Difference betwixt a Humane and a Brutal Soul, that I need add no more; however, to anticipate all further Objection on this Head, I further offer, that he that is thus capable of the greatest Actions, is capable of less, if they are also proper Objects of the same Capability; but a Man by the Prerogative of his Nature being capable of Religion, which is the most reasonable and noble Qualification of a Created Being, is also capable of other things of less Consequence, and which fall under the same Power of Thought as Religion does, I mean all that a Brute is capable of, and other intermediate Labours of the Mind, as Numbers and their deep Treasuries, Laws, Contracts, Councils, and innumerable other Acquirements that Brutes cannot reach unto, thro' an Inaptitude and Indisposition of Organs. Apes that resemble the Humane Figure, out-do other Creatures, and those Hairy Monsters that look yet more like Humane, and *Landeroo* and *Monomotop*, differ only from a rude *Plebeian* in Religion. If you demand of me, What becomes of Brutal Souls, which I hold to be immaterial, since I also grant that the immaterial Souls of Men are immortal? I reply, That either they will be annihilated by the same Power that created them out of nothing, or that there is a Transmigration of Brutal Souls, or else, (which I'm yet more willing to believe, since there's no Heresie nor ill Consequence attending it) that they wander up and down these lower Regions, 'till the Time spoken of by St. Paul, Rom. 8. 21. *Because the Creature shall be deliver'd from the Bondage of Corruption*, (the State that Adam brought 'em into by his Transgression) *into the glorious Liberty of the Children of God*; (a Text by many suppos'd to have relation to the Millennium) and that then all Creatures which by Adam's Sin have been subject to Vanity, (to use the Apostle's Phrase) that is, liable to Pain, Sickness and Death, shall rise again, and for the *Thousand Years Reign* shall be Partakers of the same Happiness and Vigour that they had before Adam fell: If this be so, 'twill be a Recompence for their Sufferings now, and the first Argument

ment will be thereby fully answer'd. There's now a very Pious Learned Divine, that has imparted to some of his Friends an Opinion not much unlike this, viz. *That he believes God Almighty may for his own Glory make some use or other of all Creatures in another Life, perhaps for the Service of Glorified Bodies, since he sees no Reason for the Annihilation of their Souls*: But this by the by, since the former Part of my Answer is full to your Argument; and as to the latter, you are at Liberty to believe and conclude as you please.

3. As to the third 'tis compos'd of the two former, and therefore has its Answer above. 4. You take it for granted in the fourth, *That the Soul of a Dog is made purely for the Enjoyment and Use of the Body, and therefore can't be more Noble than it*; which is a *Petitio Principii*, for the End of a Dog is not the Enjoyment of his Body. I have before shewn that all Creatures are made for the use of Man, and that being their proper End, the Use and Enjoyment of their own Senses cannot be so too, for that wou'd be absurd. A Spaniel expresses a greater Gust of Pleasure in fetching a Fowl off the Water which his Master has shot, than in *Eating*, which is the most alluring Sense in a Brute; which Instance shews that a Brute may have more Pleasure in serving a Man, than in the Enjoyment and Use of any Sense. A good Man's Beast is more happy in a moderate Labour and prepar'd Food, than any wild Creature that continually drudges under the Difficulties of Fear and Hunger. Now if a Dog be made for the Service of Man, I know not how his Soul can be excepted, since without it he cou'd neither serve his Master nor himself: And if so, *The Soul of a Dog is made for the use of his Master*, by actuating and influencing the Body for the Master's Service, and that which actuates, is more Noble than that which is actuated; so that on the contrary, the Soul of a Brute is more Noble than the Body. Lastly, you ask, *Why a Swallow devours such a multitude of Flies Souls to preserve her Body, if the Soul of a Flie is more Noble than the most perfect Body*? I answer, That 'tis not the Soul of Flies that is destroy'd, and gives Nourishment to the Swallow's Body, but the Body of the Flie, and 'tis that which she pursues. A Swallow can no more devour a Flie's Soul, than the Canibals in *Guiana* eat up the Souls of one another, Immateriality being no ways subject to the Assault or Violence of any Matter however modified.

NOVELTY VI.

Proving no Man shall know his Father, Brother, or Wife, in Heaven, (or any former Acquaintance) as is generally believ'd and taught: In a Letter to a disconsolate Widower, who lives in hopes of seeing his Wife and other Friends in Heaven, so as to know 'em again.

S I R,

IF amongst your sorrowful Hours you can spare any for the Perusal of this *Novelty* (I call it so as 'tis a Subject was never started before, and the contrary generally believ'd and taught); but as I said before, if you can spare Time to read it, and expect to find somewhat in it which may serve for your Information and Comfort, let me then advise you to come unto it with an equal Mind, not sway'd by Prejudice, but indifferently resolv'd to assent unto that Truth which upon Deliberation shall seem most probable unto your Reason; and then I doubt not but either you will agree with me in this new Assertion, *That you shan't know your Father, Brother, or Wife, in Heaven, &c.* or at least, not think this *Novelty* to be as far from Truth as it is from common Opinion.

Sir, Two Cautions there are which I wou'd willingly admonish you of in the Beginning of this Letter.

1. That you do not here look to find any accurate Treatise, since this *Novelty* was but the Fruit of one Afternoon's Study, this Year, at *Tunbridge*; for being no Lover of Riding, Bowling, or Drinking, whilst others were engag'd in such Exercises, my Recreation (in the Afternoon) was only Reading and Writing. But, Sir, considering the Water I drank in the Forenoon is no Inspiring Liquor, you cannot expect this *Novelty* shou'd be so polish'd as perhaps the Subject deserves.

2. To remember that I promise only probable Arguments for the Proof of this new Opinion, *That you shan't know your Wife, and other Friends, again in Heaven*; and therefore you must not look that every Consequence shou'd be of an undeniable Dependence, or that the Truth of each Argument shou'd be measur'd by its Necessity; 'tis enough to say 'tis a *Novelty* that was never started before: So that 'tis a fit Subject for our *Christian's Gazette*, as it contains nothing but what is new.

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But here, Sir, I cannot deny, but as the great Love you bore to your Wife, as well as the sensible and deep Regret which you have on the Loss of a Friend, do encline you, and every one else that knew her, extreamly to desire to see her again in Heaven; so in like manner they make you very willing to believe it. And truly forasmuch as God promis'd the Enjoyment of a Happiness so perfect, that nothing shall be wanting to its compleating, nor to the Perfection of the Joy and Content that we shall receive from thence, we may be assur'd that if it will minister any thing to the Accomplishment of our Felicity, we shall enjoy the Consolation of mutually knowing each other at that Day. But nevertheless I think there are many Reasons to convince you that you *shan't know your Wife, or any former Acquaintance, in Heaven again*: For,

First of all, Knowledge consists in the Memory of what we have seen before, and I must observe to you there are in us two sorts of Memories; the one consists in this, that the Images of sensible Things remain impress'd upon our Memories; with all their Circumstances and Particularities; and the other in this, that our Understandings remain imbred with the general Ideas of things intellectual, and which consist in Discourse.

Now as to what concerns this first sort of Memory, forasmuch as the Faculty of Memory in which the Images of things sensible are laid in reserve, is either wholly, or in great part, Corporeal; there is great Probability that this Faculty being extinct with the Body, its Images will by that means be obliterated, in such sort that there is no great Appearance that we can call to mind at the Resurrection, the sensible and Corporeal Shape of those that we have seen and known during the Time of Life. But tho' we shou'd retain some Memory of them, Knowledge depends on the Conformity that is found between the Qualities which at present you find in the Objects that are offer'd to your Eyes, and other Senses, and the Images of those Qualities which they had when you formerly knew them, which are remaining in your Memories: So that if you find them such as you have seen them, you may indeed remember them. But if they be so chang'd, that there be no Likeness between their Qualities and the Ideas which you have formerly receiv'd of them, as if you had known some Infant, and shou'd see him again a long time after well advanc'd in Years, it wou'd be impossible for you ever to recall him to mind. Now that there will be a Change marvelously great in all the Constitution of our Bodies, so that all those that have seen us here below, will find nothing at all of that by which we may be made known unto

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them. Moreover, whilst the State of Nature subsists, the Natural Affections are both necessary to its Subsistence, and very beautiful and lovely in themselves, when they are govern'd and conducted by that Judgment and right Reason that ought to preside over all our Passions: So 'tis supremely agreeable that Husbands love their Wives, and Wives their Husbands, and that Parents have great Tendernefs for their Children, and Children vehement Affections and profound Respects for their Parents. And by Consequence it agrees perfectly well to the Institutions of Nature, *that those shou'd cordially love each other, between whom it hath establish'd these Relations*; but when the Estate of Nature shall be chang'd, and all things put in a supernatural State, there is great Probability that the Necessity of these Affections ceasing, they will either be totally extinct, or at least they will certainly lose much of their Heat and Vigour, and our Lord Jesus answering to the Question which was made to him, concerning the Woman that had seven Husbands, and teaching us that in the Kingdom of Heaven all these Relations will cease, hath as it seems likewise taught us, that the Affections that depend thereon will also be reduc'd to nothing.

Add to this, that we know nothing more sweet, nor more affecting in this Life, than the Affections that we mutually bear to each other, be it that they proceed from the Inclinations and Sentiments of Nature, and the Relations that it doth establish between us; be it that familiar Conversation, and a Conformity of Humours and Inclinations do generate and produce them. Therefore as we are inclin'd to measure all things by the Knowledge that we have, and as it were conceive nothing above it, scarcely can we imagine, that in the Heavens there be Enjoyments more agreeable and pleasant than those that we have here on Earth: Even our Lord accommodating himself to these Inclinations, and to the Capacity of our Minds, promises us, that we shall there sit at Table with the ancient Patriarchs; but nevertheless there is great Probability, that as when St. Peter saw the Transfiguration of Christ, he was so swallow'd up in the Admiration of those Objects, that he forgot all those that at other times he knew, and said, *'tis good for us to be here*. So then when we shall have our Souls fill'd with that Love and Joy which the Presence of the Redeemer, and the Vision of God himself will beget within us, we shall no more remember any of all that Tendernefs of Affection that we had Experience of in the present Life. So that I think 'tis clear (from the foremention'd Reasons), that we shan't know our former Acquaintance in Heaven; nay, (and I can't give an Instance does affect me more) I shall

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scarce know *Eliza* there— The *Glory of
 * See Dr. *Shelden*, her Soul will be seen thro' her Body in such
 of Man's last End, a sort, that they'll both shine as the Sun
 in the Kingdom of Heaven— Neither
 can you tell me, Reader, what kind of Matter our
 Bodies shall have in the other Life—— 'Tis in the
 Power of *Microscopes* to represent a Hair glittering and cu-
 rious beyond Expression; much more can a real Infinite
 Power effectively make it so: Matter is all one to the
 Maker. We have some light of our Resurrection by the
 first Fruits of it, our Saviour, who with that very same
 Body he was Crucified, rose again, and ascended into
 Heaven; but was chang'd before he got there, it being not
 a Receptacle for *Common Flesh and Blood*. I see no Reason
 why Matter may not be chang'd to something else, and
 only call'd so to our Apprehension, as well as Form of
 Matter. And for that Reason 'tis very improbable we
 shou'd know our Friends in Heaven. We have many Instan-
 ces of the different Forms our Saviour appear'd in after his
 Resurrection, and once that with his Natural Body he ap-
 pear'd to his Disciples when the doors were shut. The Ap-
 pearance our Bodies will have in Heaven will be shining and
 bright, as may be gather'd by *Moses's* Face shining when he
 had seen the Glory of God, as also the manner of *Moses*,
Enoch and *Elias* their Appearance to our Saviour in his
Transfiguration; the Description that St. *John* gives of our
 Saviour in the *Revelations*, with many more Places in Sacred
 Writ: But to be express in my Definitions of this Matter,
 'tis impossible, since all reveal'd, are only such Terms as are
 adapted to express whatever appears most Glorious and
 Dazzling here, not being yet capable to entertain greater
 Manifestations, and such as we shall really be fitted for
 hereafter. The Mystery lies here, when our Bodies shall be
 Immortalized at the last Day, we know not what Substance
 they will be of, but I am satisfy'd the most refin'd Matter as
 it is now, will be nothing like 'em. Then what Knowledge
 can we have of our former Friends, when they are so alter'd
 from what they were? All that can be said of it is this,
 there will be in Heaven new *inexpressible* somethings which will
 have the same Proportion to one another, as our Place and
 Matter now have. The Bodies of *Christ*, *Enoch*, and *Elias*,
 are certainly in Heaven, and the Sun, Moon and Stars, are
 certainly in the Firmament, but what those Bodies are, and
 the Heaven they are in, as also what those Stars are, and
 the Firmament they are in, I know not; for it does not yet
 appear what we shall be, that is, we can give no full or exact
 Account of the future Condition either of our Bodies or
 Souls; yet this in General we know, that as our Souls
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shall be *impeccable*, so our Bodies shall be *incorruptible*— that they shall be glorified, and therefore must be Glorious and Luminous, like the *Glorious Body* of our Saviour at the *Transfiguration*: Which *Glorious Change* makes it improbable (if not impossible) that we shou'd know our Friends in Heaven. It's also probable that the Matter whereof our Bodies are compos'd shall be so refin'd in Quality, and perhaps so diminish'd in Quantity, that we shall be in that Sense *bodyless*, that our Bodies shall be no longer *Clogs* to our Souls, but obey their Commands, and indue the Nature of Spirits in their quick and imperceptible Motion from one Term to another. However, this is certain,

* Our Bodies shall be fully possess'd with Glory, and * *Lessius de sancti-*
the Soul full of the Light of Glory, shall be diffused *mo bono, l. 3. c. 5.*
thro' the whole Body, and all the Parts of it— The

Eyes, those Windows in the upper Story, how lightsome shall they be? They shall then be renew'd, and made more bright and clear than the Light of the Sun— The very Act of seeing shall be most clear and perfect; the Eye shall be able to bear the Brightest Splendour— We may conceive, that those that are in this Place of Blessedness, at one single Aspect may perfectly see from one End of the Heaven to the other, there being no Defect in the Objects, Medium or Organ, or any thing to intercept the Sight; the Objects being so Transparent and Glorious— What a pleasant Sight is the out-side of Heaven, bedeck'd with the Sun, Moon, and Stars? What then is the inside, where the Glory of a God is display'd? (not thro' a Glass darkly) but with Eyes enabled perfectly to behold it. And as the EYES will be thus wonderfully alter'd from what they were, so the Ears, the Nostrils, the Mouth, the Hands, the Lungs, the Marrow, the Bowels, and every particular Member of the Body, will be cast into a new Mold— Then how is it possible we shall know the very same Body again that we formerly knew? 'Tis the Opinion of a Learned

† Writer, That tho' the Senses of *Seeing*,
Hearing, and possibly that of *Smelling* too, will
accompany the Bodies of the Saints to Hea-
ven; but for the other two grosser Senses,
they are too coarse and insignificant to have
much Employment there. And therefore he judges they'll

† See Mr. Collier's
Sermon concern-
ing the difference
between the pre-
sent and future
State of our Bo-
dies.

be chang'd into Two New Ones, of a more spiritualiz'd and more refin'd Nature: I may add to this, that the Age wherein we live again, will so transform us that we can never be known in Heaven to our old Acquaintance; for that which refers to the Kingdom of God in this World, may in this Case be very properly apply'd to that in the other: There shall henceforth be no more an *Old Man*,

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neither an *Infant of Days*. It seems not proper to say, we shall be rais'd at any Age; I mean such a State as we were in at such an Age, since undoubtedly we shall be endu'd with much more Perfection, tho' 'tis probable, (as I hinted before) not cloath'd with so much matter as we now carry about with us. All Divines generally agree that Infants, and deformed Persons, shall be perfect in Heaven, and rise about the Age of Thirty, or our Saviour's Age at his Resurrection, which was Thirty Three. Then how is it possible we shou'd know 'em again? for *Lazarus's* Body shall be then Beautiful, *Samson* shall then have his Eyes which the *Philistines* pull'd out, *Mephibosheth* shall not be lame, in Heaven there shall be no Imperfection in a Glorified Body. All which laid together, renders our Knowledge of each other in Heaven very unlikely. Then by the by, *Who'd be afraid of Death, or quake, tho' his Grave were digging, seeing 'tis but God's Refining-Pot, wherein he shews his Power and Wisdom, in changing our vile Bodies, and fashioning them like unto his glorious Body*, Phil. 3. 21. From which 'tis plain, that as Iron, when it is heated in the Fire, it appears nothing else but fiery, so in Heaven we shall not be able to see or know the Body for the Glory thereof. So that 'tis impossible we shou'd distinguish this Saint from that in Heaven, or be able to know one Friend from another. But notwithstanding I am my self of this Opinion, I shall not in this Place neglect to observe Two Things that concern this Matter: The first is, that *St. Paul* writing to the *Thessalonians*, and being willing to exhort them effectually, to something of Importance, speaks to them after this manner; *Brethren, we beseech you by the coming of our Lord Jesus Christ, and by our gathering together unto him*. The meaning is, without doubt, that he conjured them by that which might be most glorious, and most desirable for them, in the coming of our Saviour, and by all that which might be one Day most sweet and consolatory in our Holy Communion, then when we shall be found together, and from all our Dispersions assembled round about him: Which seems to signifie that he expected to enjoy Content in their Presence, as they shou'd enjoy in his at the Coming of our Lord. Now 'tis difficult to conceive what that means, if there be no mutual Knowledge of each other: I think therefore if it may be permitted to speak our Apprehensions, in things concerning which we have but little light from the Word of God, that the intellectual Memory that is in us, retaining the Remembrance of general things which have been committed to it, neither the Apostle *St. Paul* will forget that he Preach'd the Gospel to the *Thessalonians*, nor will the *Thessalonians* forget that by the Preaching of *St. Paul* they had been call'd to the Communion

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"wou'd be perfectly happy, so as to desire no more. But
 "whilst on Earth, we may lawfully please our selves with
 "Hopes of meeting hereafter, and in lying in the same
 "Grave, where we shall be happy together, if a senseless
 "Happiness can be call'd so.

"I shall only add my hearty Prayer, that God wou'd
 "bless you both in Soul and Body, and that when you
 "die you may be convey'd by the Angels into *Abraham's*
 "Bosom; where I hope you'll find your Constant *ELIZA*.

Which if I do, with what Ardours shall we then caress
 one another? ' With what Transports of Divine Affection
 ' shall we mutually embrace, and vent those Innocent
 ' Flames, which had so long lain smothering in the Grave?
 ' How Passionately, Rhetorical, and Elegant, will our Ex-
 ' pressions be, when our tender Sentiments, which Death
 ' had frozen up, when he congeal'd our Blood, shall now
 ' be thaw'd again in the warm Airs of Paradiſe; like Men
 ' that have escap'd a common Shipwreck, and swim safe to
 ' Shoar, shall we there congratulate each other with Joy
 ' and Wonder? Our first Addresses will be a Dialect of In-
 ' terjections, and short Periods, the most pathetick Language
 ' of Surprize and high wrought Joy! and all our after-
 ' Converse, even to Eternity, will be couch'd in the highest
 ' Strains of Heavenly Oratory, with Hallelujahs inter-
 ' mix'd. This (shou'd I meet and know my *ELIZA* in
 Heaven) I might reasonably think wou'd be our greeting.
 But I can't think I shall ever see her again, so as to know
 her from other Glorify'd Saints; tho' 'tis clear by her Let-
 ter, she believ'd she shou'd know me again, if I got to
 Heaven. But tho' one Glimpse of her again wou'd be
 (almost) a Heaven to me; (for she was a Wife, and not a
 Fury, and we liv'd Fifteen Years together without giving
 each other one angry Word) yet I can't think, shou'd I get
 to Heaven, I shou'd ever see her there, so as to know her
 (distinctly) from other Saints. I confess I was formerly of
 another Opinion, and therefore upon the Death of *ELIZA*
 publish'd a Treatise entitl'd *An Essay, proving we shall know*
our Friends and Relations in Heaven: But I have so wholly
 chang'd my Opinion, that this Novelty has already prov'd,
 and is further to prove, *That no Man shall know his Father,*
Mother, Brother, or Wife in Heaven, (or any former Acquaint-
ance) as is generally believ'd and taught. Yet I shan't be so
 conceited as to say I am not mistaken; 'tis only a Subject
 may be guess'd at, as Bishop *Hall* allows, when he tells us,
We may believe we shall know our Friends in Heaven, if we think
it will more conduce to our Happiness: Upon which I took the
 Liberty he gave me, and pleas'd my self to think I shou'd
 love

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I love him above any other Saint in Heaven, as his Heavenly and Eloquent Discourses had brought me to a right Mind, when in Pursuit of Vanity, I had overtaken Vexation of Spirit. 'Twas he shew'd me how much Morality, which I first apply'd to, came short of Divinity, which from his Pen appear'd so charming, I was more in love with Devotion and Religion than ever I had been with any Earthly Object: But I have since that enlarg'd my Charity, and as I'm ready to love every good Christian here on Earth, I am perswaded we shall make no Distinction of our Friends in Heaven, unless there's a particular Sympathy in Souls, which perhaps there may; tho' I can't tell for what End it shou'd be so. Friendship is a noble Pleasure, and fit for Heaven; yet to be General, in my Sense, wou'd be greater, better, and more suitable to the Joy and Happiness of the Place. Those Affections God has plac'd in Nature, one may observe to be of great Use to us: While here on Earth the greatest Love is between Man and Wife, because the Charge they undertake wou'd be insupportable without it. The Love of Parents exceeds that of Children to their Parents; which tho' many natural Reasons may be brought for it, the chief may be assign'd to the Need the Child has of the Parent. The Love of Friends respects the Frailties and Miseries of this Life, and was never intended meerly to please and delight us, but to do us good: But in Heaven, the only Place of Delight and Bliss, Friendship may have no other Aim but Pleasure. That Place must needs abound with Satisfaction suited to all our Affections: But 'till we know the *Oeconomy of Heaven*, 'twill be hard to give the least true Guess at what will most contribute to our Happiness there. We now place it every one in what we like. You please your self to be welcom'd thither by your deceased Wife, and those you lov'd on Earth; I'm as much pleas'd to be the Joy of 'em all, and am perswaded I shall love those most that God has glorified with the greatest Marks of his Love and Favour, for so I do now; and 'tis not the being my nearest Relation, or greatest Benefactor, can oblige me to the least Affection for those that have no Regard for God, or Religion; nor can all the Contempt and Disrespect the World shews to the Good and Virtuous, hinder me from esteeming their Conversation a Foretaste of the Society of Heaven, and esteeming it accordingly.

I But I formerly never made the least Question of our knowing one another in Heaven, and remembring all the Actions of our Lives; for I argu'd thus with my self, At the Day of Judgment God will make known all the Secrets of the Heart, which shall then be seen and known of all in an Instant, by a single sight of the Mind, that all
may

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may be convinc'd of the Justness of the Decree he shall pronounce against every one: Which Remembrance of their just Desert, will be some part of the Torment of Hell. May we not conceive as well some part of the Joys of Heaven must consist in celebrating the Memory of God's wonderful Providence, his Goodness and Mercy to his Chosen, in all the Ages of the World? and so we shall not only know every Person at first sight, but we shall know all their past Actions, which serve to set forth the Glory of God; for his Works are great, and ought to be had in everlasting Remembrance: And how then (say you that wou'd know your Wife in Heaven) can we fail of knowing every Person we knew here on Earth, after knowing all their Actions, and shall always know 'em, and much better than ever we did here? for their Hearts will be open to each other; they will have no Frailties and Infirmities to conceal, no Treacheries or ill Designs to disguise; all their Thoughts will charm and delight us; and as much as you value the Heavenly Caresses of your beloved Wife, I expect as many as you both from her, and every Saint in Heaven. This I must tell you, (tho' I fear it may daunt you) for I can't bring my self to think there will be any particular Respect in Heaven to those we have had Relation to on Earth. Charity will be in its Perfection in Heaven; and 'tis its Imperfection here on Earth, to have it limited to Friends and Kindred, our very Enemies shou'd have their share; and 'twou'd look as if we carry'd our Self-love to Heaven with us, to prefer in our Esteem, and love our own Relations, above those God has lov'd and honour'd more. I take our Saviour's Words, to give some Colour to this Opinion, when being told his Mother and Brethren desir'd to speak with him, took Occasion to say, *Whosoever doth the will of my Father which is in Heaven, the same is my brother, my sister and mother.* And sure if we carry so much of humane Nature as to rejoyce most in the Salutation of our our particular Relations, it may admit of some Question, *how the same Nature can joyfully acquiesce in the Damnation of those that were heretofore perhaps near and dear Relations, whose Conversion we have beg'd and pray'd for?* But that Love to God's Glory, his Truth and Justice, that over-rules you in one Case will direct your Love to the right Object in the other. Now I have spoke my Mind, if you can't bear the Thoughts of leaving your partial Affection behind you, I give you leave to reject all I say, rather than rob you of such a Felicity, as this delightful Expectation, that at present composes the whole Joy of your Life; which if you can keep 'till you come to Heaven, you'll find enough to make you Amends, shou'd you meet with such a Disappointment, as not seeing your Wife there.

Sir,

Sir, I am as fond of the Society of the Saints in Heaven as you, and with as pleasing Apprehensions of 'em all in general, as in the best and dearest Relations I have there, unless Obligations to Gratitude never cease, but are carry'd with us to the other World (as the *Athenians* believe); which I must grant, not knowing how to disprove it: And then it makes for all the particular Friendships you can desire, and is a great Encouragement to Beneficence, that has the Honour to be celebrated to all Eternity. And sure *Gratitude* is another thing in Heaven than 'tis on Earth, if it must place a Person higher in my Esteem and Affection, for having done me good in particular, than another Person that has brought more Glory to God in doing good, perhaps to many Nations and Kingdoms. I hold my self oblig'd to acknowledge and requite all Benefits; but to love my Friends out of a Sense of Gratitude, appears to me Self-love, only my Love is another thing. I can't chuse who I will love, I am drawn to that by a kind of Violence in the Object, which nothing makes so attracting to me as the beautiful Characters of the Divine Power and Goodness upon 'em, and as I have been always ungrateful upon Earth for want of Power, I fear I shall be so in Heaven; for I believe there's no hindering me from loving most the greatest Saint, no more than you the kindest, which you think must needs be your dear Wife: But supposing there's no such thing as Beneficence there, because no need of it, where all Desires and Wants are fully satisfy'd; yet if there's such a thing as *Sympathy*, 'tis as well for you, 'twill insure your particular Respect for her you so dearly lov'd upon that Account; but who knows how far Sympathy may extend in this large Region of Bliss? And shou'd you find Thousands to sympathize with you where you expect but one or two, wou'd that take from your Happiness? surely no; for here you seem to place it in such Variety of Friendships, and treat 'em all with equal Tendernefs, old and new, living and dead, that one can't tell which is which. Then 'tis impossible but you shou'd multiply your Friends in Heaven, in Proportion to the numerous Society you'll find there; and it shou'd rejoyce you to think a glorified State has more Advantage of engaging one another in Transports of Love and Joy than in renewing the Remembrance of a frail and imperfect Love and Friendship formerly contracted on Earth: However, please your self with what Thoughts you like, since all's but Conjecture.

But what must we say to Mr. Collier's Notion of our having two new Senses, how does he know if those two useless ones must not be annihilated, and that the other three are as much as we shall need? if not, they must for certain

be chang'd into two new ones, for we can't think of being put to our shifts in Heaven.

This is as far as I can go ; tho' your Notion of the Body being all over a common *Censorium*, and that the Soul, by one divided Act, at once perceives all Variety of Objects, I can in some measure comprehend, but all the rest surpasses my Understanding.

Sir, I might enlarge, for I cou'd easily produce more Arguments to prove you'll have no distinct Knowledge in Heaven, either of your Wife, or former Kindred, &c. But I'll stop here, for my Neighbour *Springs* (dear Captain *W——*) has sent for me to Supper, and I can't study when that Message comes, as 'tis in his Company and Friendship I enjoy a Glimpse of Heaven, from that Minute I leave scribbling, to the Time of my going to Bed ; but shall ever be

Your Sympathizing Friend,

And very Humble Servant,

PHILARET.

NOVELTY VII.

That a good Man might live invisible to all the World but himself ; with a late and remarkable Instance of it, in Mr. Henry Welby, Esq; who liv'd Forty Four Years in Cripple-gate Parish, without being seen by any : With an Account where Mr. Welby's Effigies may be seen, as it was taken at his Death.

THE Design of this *Novelty* is to teach (or rather recommend) the Art of living *incognito* ; for (Reader) as others squander away their Time in Publick Hurries, and in rambling from one Vanity to another, I chuse rather to retire to a solitary Village, (blest'd with a Neighbouring Grove, a purling Stream, two Cuckoos and one Nightingale) and here, under the Covert of a spreading Tree, I intend to devote the remaining Part of my Time to study my self ; (for as *Cowley* says, *The Voyage Life is longest made at home*) but more especially the Works of Creation and Providence, &c. And this on purpose to correct, and confess the Errors

of my past Life; which if I do, 'twill evidently appear, *Bene qui latuit bene vixit; he hath liv'd well, who hath lain well (or so) hidden;* and therefore I call this Novelty *The Art of living incognito*, or rather an Essay proving (from the late Instance of Mr. Welby) that *a good Man might live invisible to all the World but himself.*

Let others act as they please, I ever thought it dangerous for a Man to die in a Hurry: Men involv'd in Trade cannot so soon prepare for a better State, as Men retir'd from the World; nay, I have ever pity'd those Men, whose necessitous Employment and Fortune hath put them under an Obligation of making even at one Time, the Accounts of this World and the next; I therefore resolve to narrow my Thoughts, and take the Advantage which Experience gives, of thinking strictly, and reviewing my Life, and being freed from Fancy, (which cheated me in my younger Years) to consider how far the Rules I have gone by, how specious soever to others, and pleasant to my self, may be consistent with a severe Expectation of an Account above, where Pleasure, Interest, and Passion, must disappear. For this present Reason I'm now retir'd to a *Private Cell*; for 'tis only here I can shape a true measure of my self, learn the Contempt of what hitherto I have admir'd; humble my Soul for my many Failings, and warm my Devotions by the Expectation of a wiser and better State. So that to live *invisible* (or *incognito*, for they are much the same) is the best way for a Man to grow good and serious.

The Art of *Invisibility* (or *living incognito*) is of great Antiquity: 'Twas first practic'd in Paradise; *Adam and Eve (even there) hid themselves* Gen. 3. 8. *amongst the Trees of the Garden.* And if we look further into Scripture, we see *Moses* in the Mount, and with the People, with a different Face; open to God, veil'd to them. God wou'd not always have us shew our Brightness to the World, in some Cases he loves our *Talent in a Napkin*, wrap'd up, and hid; and therefore, tho' my Name (in Anagram) is *Hid unto none*, yet I'll attempt to live *invisible*, or *hid unto all*; and my Comfort is, tho' I live ne'er so invisible, he sees me that will (if I serve him) bring me to Heaven; others, if they commend me, there's all, and it may be to my Cost: So I'll fly all Company, for why shou'd I lose Heaven for good Words? So much for the Old Testament, (as to living *invisible*). And if we look into the New, we shall find the End of all our Saviour's Miracles, for the most part was, *See you tell no Man*: It is one Lesson, even in Religion it self, *not to be seen*; and yet not precisely, *not to be seen*, but not therefore to do well, *to be seen*; our Commendations must be to do, and not say; or if we say

any thing, say we are *unprofitable Servants*: So that living *invisible* is not only a Duty (in some Cases), but has many Blessings attending it. And further to recommend it to our Practice, Dr. Fuller tells us 'twas an Art learnt in the first Century; Retirement was in the Primitive Church, to save themselves from the Heat of Persecution: *They were now*, (says Dr. Fuller) *always alone, yet always in the Company of good Thoughts*. King Agis one Day requested the Oracle of Apollo, to tell him who was the happiest Man in the World; who answer'd, *One Aglaion, bekknown of the Gods, and unseen of Men*; and making search for him throughout all Greece, found at length that it was a poor Man in *Arcadia*, who 60 Years old, never went from home, (but liv'd *invisible*) keeping himself with his only Labour

* *Livy*. in his Garden. * Had King Agis ask'd me the same Question, I had answer'd to the same Purpose; and therefore 'tis part of my Character, *to love to be be guess'd at, not known; and to see the World unseen*. Then,

*Dear Valeria, come away,
Don't your Joy and mine delay;
But to make 'em both compleat,
Come and taste of my Retreat.*

To invite ye to it consider, nothing can carry ye so near to God and Heaven, as a voluntary Retreat from the World. The Mind of Man, when disentangled from Riches, &c. can walk beyond the Sight of the Eye, and tho' in a Cloud can lift us into Heaven, while we live, (tho' we liv'd *invisible*). I know the Hurry of Business is apt to engross our Thoughts; and therefore 'tis I'm come from behind the Counter: Instead of losing Time in a Shop, I do now in a hidden Retreat, learn to despise the World. I think 'tis a great Madness to be laying new Foundations of Life, when I'm half way thro' it.

And they, methinks, deserve my Pity,
Who for it can endure the Stings,
The Crowd, and Buz, and Murmurings,
Of this great Hive the City ——— Cowley.

Good Men by living unseen, or *incognito*, shun a World of unfortunate Engagements. We have nothing to resist in a Cell, but a few wandering Thoughts; nor nothing to seek after, but to be happy. There we are free from publick Slanders and private Makebates, unenvy'd in every thing but Happiness: And 'tis impossible to steal that from us, when we have nothing else to do, but to keep it. So that

that methinks in my Cell, I'm learning to live for my self as well as for other People. A learned Divine cou'd say to a Lady that ask'd him what Life was, *That to live, is still to live with her*; so I may say, *That to live is ever to live invisible*. Methinks I had scarce a Being 'till my Raven went to Roost; I mean, 'till it left the Hurries of *Stocks-market*, for the Solitude of *Jewen-street*: And this was but the first Step to Happiness neither; for tho' 'twas private, yet 'twas still in the City of *London*, which I've now left, that by living still more *invisible*, I might live indeed; and having in this last Retreat met with a good Landlady, we live like *Adam* and *Eve* in *Paradice*; she employing her self in her Garden, and I in admiring where I've been wandring all my Days; for I was never Great, nor Happy, 'till now. Most Princes are of this Opinion, or they'd never study to conceal themselves — We see, even Ambassadors, that represent the Persons of Kings, dispatch their Affairs *incognito*. Scarce a Gazette but tells us of some Prince arriv'd *incognito*: The *Savoy* Ambassador arriv'd so Yesterday.

The Story of King *James I.* riding to his Nobles behind a Miller, (who took him for a poor Farmer) is sufficiently known: Neither was King *Charles II.* less frequent in these Adventures. How often, dress'd in a mean Habit, wou'd he straggle to a poor Cottage, to enquire if the Owner ever saw the King, and what he thought of his Government? Reader, I suppose you have heard how his winding up the Jack, in a dirty Frock, sav'd his Life; and those that consider his Preservation in an Oaken Tree, will own there is (if in any thing) an Art in living *invisible*. And therefore I am so far from envying even Kings and Princes, in their Pomp and Graudeur, that I pity 'em as Royal Slaves, or as Men that are never easie, but when now and then they retreat from the World, and conceal themselves for a Glimpse of Happiness. So that I'm much happier in my present Obscurity, than he that sits on a Throne, or that's galloping after the World, for these have scarce an Hour they can call their own, (and that Hour is fill'd with Cares.) But,

Nothing looks in my Retreat,
Discontented, or unsweet;
True 'tis private, and you know,
Love and Friendship shou'd be so;
Solitude dissolves the Mind,
Makes it pleasant, free, and kind.
But the Pleasures you have known,
I mean those in *London Town*,

These, rich, busie Cit, confess,
 Fears and Dangers make 'em less;
 Crowds; Diseases, Feuds, and Noise,
 Render 'em imperfect Joys.
 But in Shades and Silence given,
 Ev'ry Extacy is Heaven.

If you ask me how I spend my Time, in a Place where I'm seldom seen, and scarce known to a Dog or Cat? I answer, I begin the rising Day with Prayer, and spend the rest of the Time either in writing *The Christian's Gazette*, or in reading *Montaign's Essays*, &c. When I'm weary with this Exercise, (for a little Change) I walk to *Hornsey-Cave*; here I sit for an Hour or so, blessing my self that I'm clear of *London*; having left Honour to Mad-men, and Riches to Knaves and Fools, I fall to laughing at both. Or if it happens that I am weary of being alone, (if he can be so that enjoys himself) 'tis but riding a Mile or two, and I'm got to *Hampstead*, where generally is Company enough.

In this manner do I spend my Solitude; and if I ben't wanting to my self, thus living *invisible* might soon fit me for Heaven; for those Stars which have least Circuit, are nearest the Pole; and Men who are least perplex'd with Business, are commonly nearest to God; which sufficiently recommends a Life of Retirement. Besides this, to live *invisible*, is to follow the Example both of Pious and Great Men. *Lotharius* the Emperour resign'd his Crown, and spent the remainder of his Life in a solitary Place. This way of living is so much esteem'd by the Wits, that we find the Gardens of *Adonis*, *Alcinous*, *Hesperides*, were Subjects for the finest Poets. The Pleasure *Lucanus* had in this World, was nothing else but a little Garden, and to live *invisible*; and when he dy'd he commanded his Grave to be made in it: And *Dioclesan* left his Empire to turn Gardiner. Even the Poet *Cowley*, that had known what Cities, Universities and Courts cou'd afford, broke thro' all the Entanglements of it, and which was harder, a vast Praise, and retir'd to a solitary Cotage near *Barn-Elms*; where his Garden was his Pleasure, and he his own Gardiner——*Timon of Athens* was so given to Solitariness, that he hated the Company of all Men, and therefore was call'd *μωνιμωτον* Ⓞ: He us'd and employ'd all his Skill to perswade his Country-men to shorten their Lives, having set up Gibbets in a Field, which he bought for them that were dispos'd to hang themselves. * *Plutarch*.

* *Fabius* the Consul was so little for being seen, that in 70 Years which he liv'd, departed not once from his Village of *Regio* to go to *Messana*, which was but two Miles off, by Water; and

Apollonius

Apollonius travell'd o'er three Parts of the World to confer with ingenious Men, and being return'd, he gave his Riches to his poor Kindred, and liv'd ever after a solitary Life—— *Democritus* pluck'd out his Eyes because the Pleasures of this World shou'd not draw him from Contemplation— *St. Bernard* got all his Knowledge in the Woods and Fields— *Jerom* forsook all the World to live invisible: And so did that learned and good Man, Mr. *Henry Welby*, Esq; who liv'd at his House in *Grub-street*, Forty Four Years, and in that space was never seen by any. The Author that writes his Life calls him *the Phoenix of these late Times*, and gives this Narrative of him; viz.

“ This Gentleman, Master *HENRY WELBY*, was
 “ Forty Years of Age before he took this solitary Life,
 “ being Eighty Four Years old when he dy'd: Those that
 “ knew him, and were conversant with him in his former
 “ Time, do report, that he was of a middle Stature, a brown
 “ Complexion, and of a pleasant and chearful Countenance: His Hair (by reason no Barber came near him for
 “ the space of so many Years) was much over-grown; so
 “ that he at his Death appear'd rather like an *Hermit* of the
 “ Wilderness, than the Inhabitant of a City. His Habit
 “ was plain, and without Ornament; of a sad colour'd
 “ Cloth, only to defend him from the Cold, in which there
 “ cou'd be nothing found, either to expresse the least Imagination of Pride, or Vain-glory. The Expençe of his
 “ Time was Study, the Use he made of it, Meditation: Those Hours he retir'd from reading, he spent in Prayer.
 “ He bought all Books whatsoever, which came forth,
 “ only making use of the best. Such as broach'd Controversie he laid by, as aiming at the Peace of his own Conscience. What shou'd I say? He dy'd living, that he
 “ might live dying; his Life was a perpetual Death, that
 “ his Death might bring him to an Eternal Life; who accounted himself no better than a Glow-worm here on
 “ Earth, that he might hereafter shine a most glorious Saint in Heaven. I shall therefore in my *NEWS* of this
 “ *Invisible Gentleman*, present you with one of that rare
 “ Temperance and Abstinence, that the Times past, those
 “ present, or those to come, neither have already, can now,
 “ or but with great Difficulty, may hereafter yield a more
 “ rare President.

“ This noble and virtuous Gentleman, Mr. *Henry Welby*,
 “ born in *Lincoln-shire*, was the eldest Son of his Father,
 “ and the Inheritor of a fair Revenue, amounting to a
 “ Thousand Pounds *per Annum*, and upward; first matriculated in the University, and after made a Student in one

“ of the Inns of Court ; where being accommodated with
 “ all the Parts of a Gentleman, he after retir'd himself in-
 “ to the Country, and match'd nobly, unto his good liking ;
 “ But thinking with himself that the World cou'd not
 “ possibly be contain'd within this Island, and that *England*
 “ was but the least Piece and Member of the whole Body of
 “ the Universe, he (as many of our young Gentlemen do)
 “ had a great mind to travel, as well to profit him in Ex-
 “ perience, as benefit himself in Language ; and to that
 “ Purpose spent some few Years in the *Low Countries,*
 “ *Germany, France, and Italy,* making the best Use of his
 “ Time.

“ This was the manner of his Behaviour and Carriage of
 “ Life, for the space of Forty Years, (I mean 'till he arriv'd
 “ at that Age) being respected by the Rich, pray'd for by
 “ the Poor, and indeed generally belov'd ; having a Daugh-
 “ ter beauteous and virtuous, furnish'd with all the
 “ Accomplishment that either Nature cou'd give, or Edu-
 “ cation and Instruction adorn and rectifie ;

* *Sir Christopher*
Hilliard in York-
shire.

“ who was espoused to a * Knight of good
 “ Descent, and a Noble Family, to the Fa-
 “ ther's great Joy and Comfort : But as all

“ Earthly Happiness is fading, and all Earthly Delights
 “ transitory, so it far'd with this worthy Gentleman, who
 “ late environ'd with all the Felicity and Contentments
 “ imaginable, was almost in a Moment abandon'd and re-
 “ tir'd from all the Pleasures and Delights of the World.

“ The Occasion whereof, (some say) was the Unkindness,
 “ or (which I may rather term it) the Unnaturalness and In-
 “ humanity of a younger Brother, who upon some Displea-
 “ sure conceiv'd against him, rashly and resolutely threat-
 “ ned his Death : But Mr. *Welby* measuring the Dispositions
 “ of others by himself, and not imagining such barbarous
 “ Cruelty cou'd be in Man, of what Condition soever,
 “ much less in a Brother, he held them as the rash Menaces
 “ of unbridled Youth ; and as true Innocence goeth still
 “ arm'd with Confidence, and he that is guiltless, still
 “ dreadless, so he neither fear'd his Courage, nor shun'd
 “ his Company, 'till at the length, the two Brothers meet-
 “ ing Face to Face, the younger drew a Pistol charg'd with
 “ a Brace of Bullets, from his Side, and presented upon the
 “ elder ; which only gave Fire, but by the miraculous Pro-
 “ vidence of GOD, no further Report : At which the
 “ elder seizing upon the younger, disarm'd him of his
 “ Pistol, and without any further Violence offer'd, so left
 “ him : And carrying the Pistol to his Chamber, and desi-
 “ rous to find whether it were only a false Fire, meerly to
 “ fright him, or a Charge, speedily to dispatch him ;
 “ when

“ when he found the Bullets, and apprehended the Danger
“ he had escap’d, he fell into many deep Considerations :
“ For wise Men will always use Circumspections, and first
“ consider what to do, before they conclude any thing :
“ Now the Causes that beget this Deliberation and Counsel
“ with our selves, are Fear, Care, Necessity, and Affection :
“ Fear afflicteth, Care compelleth, Necessity bindeth, Affection
“ woundeth. His Fear afflicted him, lest hazarding himself
“ to the like Danger, he might be the Occasion of short-
“ ning his own innocent Life, and hastening his Brother’s
“ shameful and infamous Death. His Care compell’d him
“ by his future cautelous Carriage to prevent both : Ne-
“ cessity bound him in meer fraternaal Piety, to prevent all
“ future Occasions that might prejudice either of them in
“ so high and horrid a Nature. And lastly, his Affection
“ so far and so deeply wounded him, that since, where he
“ expected the Love of a Brother, he had found the Malice
“ of an Enemy ; since he cou’d not enjoy his Face with
“ Safety, he wou’d ever after deny the Sight of his own
“ Face to all Men whatsoever.

“ And upon the former Considerations he grounded this
“ Resolution, which he kept to his Dying Day ; which that
“ he might the better observe, he took a very fair House
“ at the lower End of *Grub-street*, near *Cripple-gate*, and
“ having contracted a numerous Retinue into a private and
“ small Family, having the House before prepar’d for his
“ Purpose, he enter’d the Door, chusing to himself out of
“ all the Rooms, three private Chambers, best suiting with
“ his intended *Invisibility* : The first for his Diet, the second
“ for his Lodging, and the third for his Study, one within
“ another : And the while his Diet was set on the Table by
“ one of his Servants, an old Maid, he retir’d into his
“ Lodging-chamber, and while his Bed was making, into
“ his Study, still doing so, ’till all was clear, resolving
“ no body shou’d see him again ’till the End of his Life ;
“ and in Forty Four Years he never, upon any Occasion,
“ how great soever, went out of those Chambers, ’till he
“ was born thence upon Men’s Shoulders ; neither in all that
“ Time did Son-in-law, Daughter, or Grand-child, Bro-
“ ther, Sister, or Kinsman, Stranger, Tenant, or Servant, young
“ or old, rich, or poor, of what Degree or Condition soever,
“ look upon his Face, saving the antient Maid, whose
“ Name was *Elizabeth*, who made his Fire, prepar’d his
“ Bed, provided his Diet, and clean’d his Chamber ; which
“ was very seldom, or upon an extraordinary Necessity,
“ that he saw her ; which Maid-servant dy’d not above six
“ Days before him.

"As touching his Abstinence in all the Time of his Retirement, he never tasted Flesh, nor Fish; he never drank either Wine, or strong Water; his chief Food was Oatmeal boil'd with Water, which some call Gruel; and in Summer now and then a Sallet of some choice cool Herbs. For Dainties, or when he wou'd feast himself upon an high Day, he wou'd eat the Yelk of an Hen's Egg, but no part of the White; and what Bread he did eat, he cut out of the middle Part of the Loaf, but of the Crust he never tasted; and his continual Drink was Four Shillings Beer, and no other; and now and then, when his Stomach serv'd him, he did eat some kind of Suckets; and now and then drank Red Cow's Milk, which his Maid *Elizabeth* fetch'd for him, out of the Fields, hot from the Cow: And yet he kept a bountiful Table for his Servants, with Entertainment sufficient for any Stranger, or Tenant, that had any occasion of Business at his House.

"In *Christmas* Holy Days, at *Easter*, and upon all solemn Festival Days, he had great Chear provided, with all Dishes seasonable with the Times, serv'd into his own Chamber, with Store of Wine, which his Maid brought in; when he himself (after Thanks given unto God for his good Benefits) wou'd pin a clean Napkin before him, and putting on a Pair of white Holland Sleeves, which reach'd to his Elbows, call for his Knife, and cutting Dish after Dish up in Order, send one to one poor Neighbour, the next to another, whether it were Brawn, Beef, Capon, Goose, &c. 'till he had left the Table quite empty: Then wou'd he give Thanks again, lay by his Linnen, put up his Knife again, and cause the Cloth to be taken away; and this wou'd he do Dinner and Supper, upon these Days, without tasting one Morfel of any thing whatsoever; and this Custom he kept to his Dying Day; an Abstinence far transcending all the Carthusian Monks, or Mendicant Friars, that I ever yet cou'd read of.

"Now as touching the Solitude of his Life, to spend so many Summers and Winters in one small or narrow Room, dividing himself not only from the Society of Men, but debarring himself from the Benefit of the fresh and comfortable Air; not to walk, or to confer with any Man, which might either shorten the Tediuousness of the Night, or mitigate the Prolixness of the Day: What Retirement cou'd be more? or what better prove, that *a good Man might live invisible*? for it far surpasseth all the Vestals and Votaries that have been memoriz'd in any History. Now if any shall ask me how he pass'd his Hours, and spent his Time? no doubt, as he kept a kind

" of

" of perpetual Fast, so he devoted himself unto continual
" Prayer, saving those Seasons which he dedicated to his
" Study; for you must know, that he was both a Scholar
" and a Linguist; neither was there any Author worth the
" reading, either brought over from beyond the Seas, or pub-
" lish'd here in the Kingdom, which he refus'd to buy, at
" what dear Rate soever; and these were his Companions
" in the Day, and his Counsellors in the Night; insomuch
" that the Saying may be verifi'd of him, *Nunquam minus*
" *solus, quam cum solus*: He was never better accompanied,
" or less alone, than when alone.

" I need not speak much of his Continence, since that
" doth necessarily include it self in the former. Abstinence
" is a Fast from Meats and Vice, but Continence is a Con-
" tinuance in all the Four Cardinal Virtues: What shou'd
" I say? His Continence he express'd in the Time he liv'd
" in the World, and his Abstinence in the greater Part of his
" Age, after he had separated himself from the World.
" Every Man is known by his Actions; neither is any Man
" to be accounted a good Man for his Age, but for his
" charitable Deeds: It is most true indeed; that such an
" one as we call good, is better than the good he doth, and
" and a wicked Man is worse than the evil that he is able
" to do. But in this Gentleman, the thing most worthy
" our Observation is, that he who was born to so fair For-
" tunes, and might have enjoy'd Prosperity, shou'd study
" Adversity; shou'd have much, and enjoy little; shou'd be
" the Lord of all, and a Servant to all; shou'd provide for
" others to eat, whilst he prepar'd himself to fast; and
" shou'd out of his great Plenty supply others, whilst him-
" self wanted; 'tis this enhances the Wonder: And so
" much for his great Continence; I come next to discourse
" of his Charity.

" Charity (saith St. *Chrysostome*) is the Scope of all God's
" Commandments; it ransometh from Sin, and delivereth
" from Death: For as the Body without the Soul can enjoy
" no Life, so all other Virtues without Charity, are meerly
" cold and fruitless: She in Adversity is patient, in Pros-
" perity temperate, in Passions strong, in good Works
" active, in Temperance secure, in Hospitality bountiful,
" amongst her true Children joyful, amongst her false
" Friends patient; and the only Measure to love God, is to
" love him without Measure. Moreover, it maketh a Man
" absolute and perfect in all other Virtues; for there is no
" Virtue perfect without Love, nor any Love that can be
" truly sincere without Charity: A poor Man being in
" Charity is rich, but a rich Man without Charity is poor:
" As I shall shew in my Answer to the Panegyrick Sermon

preach'd at the Funeral of Madam F — N —, by
Dr. C —, Arch-D — of St. A —.

“Charity and Pride both feed the Poor, but after diverse
“sorts; the one to the Praise and Glory of God, and the
“other to purchase Praise and Glory with Men. The first
“concerneth Mr. *Welby*, the latter Madam *Jane Nicholas*,
as the forementioned Answer will plainly and largely
shew.

“But Mr. *Welby* was no Pharisee, to seek the Praise of
“Men; neither did he blow a Trumpet before him when he
“gave his Alms; neither when any impudently clamour'd
“at his Gate, were they therefore immediately reliev'd;
“but he out of his private Chamber, which had a Prospect
“into the Street, if he spy'd any sick, weak, or lame,
“wou'd presently send after them, to comfort, cherish,
“and strengthen them; and gave not a Trifle to serve them
“for the present, but so much as wou'd relieve them many
“Days after. He wou'd moreover enquire, what Neigh-
“bours were industrious in their Callings, and who had
“great Charge of Children; and withal, if their Labour
“and Industry cou'd not sufficiently supply their Families,
“to such he wou'd liberally send, and relieve them accord-
“ing to their Necessities; which was true Charity.

“To reckon up his Charities of this Nature wou'd be
“endless; and therefore I conclude this *Novelty* with saying,
“Mr. *Welby* may not improperly be call'd a *Phoenix*: For
“as in his Life he might be term'd a Bird of Paradise, so
“in his Death he might be compar'd to that *Arabian Monady*,
“who having liv'd Fourscore and Four Years, half in the
“World, and half from the World, built his own Funeral-
“nest.

So that 'tis clear, from this late and most remarkable
Instance of Mr. *Welby*, that 'tis possible for a good Man to live
invisible to all the World but himself: And sure I am, this
Narrative of Mr. *Welby* is such a Rarity (or Piece of News)
that the Reader will not find it in any Bookseller's Shop,
save in our *Christian's Gazette*, or at Mr. *Morphew's* House;
where the Copy (by which this was Printed, and Mr. *Welby's*
Picture, as it was taken at his Death) is left, to convince
all that desire to it, that they are no ways impos'd on in the
History of this *Invisible Gentleman*: Of whom I shall only
add, *Heywood*, and most of the famous Poets that were co-
temporary with him, lamented his Death in Rhime; and if
the Reader consults the Narrative of his Life, he'll find this
Welby now lies bury'd in *Cripple-gate Church*, with this
Epitaph upon his Grave.

“ *Welby*

A good Man might live invisible.

" Welby thro' many Storms and Tempests burld,
 " Tho' he was in, yet was not of the World.
 " When Forty Four Years since he did divide
 " Himself from Men, ev'n then to Men he dy'd;
 " And at that Time, his precious Soul to save,
 " His Chamber made his Chappel, Bed, and Grave.
 " Thus Welby liv'd, according to his Nom,
 " Whose Life to us was but a Death; and now,
 " That he his wonted Solitude may have,
 " He is retir'd to a more silent Grave.

Neither is the *Invisible Life* of the famous *Nostredamus* less remarkable, than the Pious Solitude of *Mr. Welby*; of which take the following Account.

" Some Leagues from *Aix* stands a Burrough, call'd *Sallon*,
 " where *Nostredamus*, so famous for his Predictions, was
 " born, and interr'd in the Church of the *Franciscan Grey-*
 " *Friars*, his Tomb being half within the Church, and half
 " without. The Monk that shew'd it us, (says my Author)
 " told us that *Nostredamus* himself had order'd it to be erected
 " after that manner; For that finding the World to be so
 " corrupt as it is, he was desirous to leave it, and live
 " invisible. For that having rais'd his Tomb to a Man's
 " Height, he caus'd himself to be enclos'd therein, while he
 " was living, after he had made Provision of Oil for his
 " Lamp, Pens, Ink, and Paper, and pronounc'd a Curse
 " upon him that shou'd open it before such a Time; which
 " by the Calculation of the Friar, was to expire at the Re-
 " gining of the Eighteenth Age. I cannot tell (says this
 " Author) whether *Nostredamus* repented or no; but I am sure
 " he was in an ill Condition, if he let his Lamp go out before he
 " had finish'd what he had to write. We also read that *Hyginus*,
 " after he was made Bishop, took such a Fancy to live
 " invisible, that he retir'd to a Cave, where he hid himself;
 " 'twas here he writ an Epistle, touching God, and the Im-
 " parnation of the Son of God.

But the Men are not singular in their Love to a private
 Life, for we find some Ladies too, as well as the Men,
 have delighted to live *incognito*—— *Elizabeth* (commonly
 call'd *Jaane*) *Cromwel*, the Wife of *Oliver Cromwel*, chose
 rather to be a great Person *incognito*, (if you'll believe the
 Author of her Life) than to live in that State and Degree
 which her Husband's Grandure allow'd of. She was also
 the same Recluse in her Habit, rather harnessing her self in
 the Defence of her Cloaths, than allowing her self the
 loose and open Bravery thereof; and her Hood, 'till her
Face

A good Man might live invisible,

Face was seen in her Highness's Glass, was clap'd on like a Head-piece, without the Art of ensconcing and entrenching it double and single, in Redoubts and Horn-works. In fine, she was *Cap-a-pe*, like a Baggage Lady; and was out of her Element in her Vicinity to the Court and City: She never car'd to be seen, and was never easie but when she liv'd *invisible*. And even of Animals, some live a solitary Life; as the *Hare*, the *Pelican*, and the *Swan*; the last of which is only merry at her Death—— So that the wisest, both of Men and Brutes, have still preferr'd an *Invisible Life* to a *Publick*; and the Reason why a retir'd Life is preferable to all others, is, because the first Minister of State hath not so much Business in Publick, as a wise Man hath in Private; the one hath but part of the Affairs of one Nation, the other all the Works of God and Nature, under his Consideration. And therefore 'twas, *Scipio* was never less alone, than when he had no Company. And *Mison* the Philosopher (that he might study himself) liv'd altogether a solitary Life: When one by chance met him laughing to himself, and demanding the Cause why he laugh'd, having no Company? answer'd, *Even therefore do I laugh, because I have no Company with me.* I might heap up Instances of this Nature, but here's enough to shew I ben't singular in desiring to live *invisible*. Certainly Reader, the pleasantest and most profitable Condition of Life is to live *invisible*. This we find further verifi'd in *Charles V.* Emperour of *Germany*; for after conquering Four Kingdoms, he resign'd up all his Pomp to other Hands, and betook himself to his Retirement; leaving this Testimony behind him, concerning the Life he spent in the little Time of his Retreat from the World, *That the sincere Study of the Christian Religion, had in it such Joys and Sweetness as Courts were Strangers to.* And to shew to the World that his resigning his Crown, was the Result of mature Thoughts, upon transferring his Kingdoms to his Son, he made this following Speech. 'Other Princes (says he) leave their Crowns to their Children only at the Instant when they die; that is, when they are not fit to wear the Diadem any longer; but as for me, I was never willing that Death shou'd make this Present to my Son, but rather that he shou'd receive and hold this Blessing from me: And as I was a Means to make him live, so (before I die) I wou'd be a Means to make him reign; and thereby oblige him to me more entirely. This Speech was no sooner ended, but he retreated to a private House at *Bruxelles*, and thence he descended to an humble Hermitage, where he liv'd (almost *invisible*) Three Years, and dy'd. Certainly 'tis as brave a thing to quit Crowns and Scepters as to gain and conquer 'em: Tho' of the Two, I shou'd think 'tis easier to resign a Crown than to

to wear it; and therefore Queen Elizabeth was us'd to say, If any Man knew the Weight of a Crown, he'd not take it up if it lay in his Way. Certainly a Private (or Invisible) Life is the most happy, as 'tis freed from all Noise and Nonsense, from all envying, or being envied. Besides, my Senses, in my private Retreat, are feasted with the clear and genuine Taste of their Objects, which are all sophisticated in Courts and Cities. I now live where I can safely think my Hours away, and I am heartily sorry I did not retreat sooner, for I am weary of this Villanous World, and the foolish Impertinences of my own Sex; a wretched Circle they move in of Vanity and Hurry. But now I am freed from all, and nothing but the Smiles of *Valeria** cou'd ever make me consent to be seen * My present Wife. again; for (like Mr. *Welby*) I'd live invisible, and nothing shou'd draw me out of my Cell, (or my *Impossibility*) but the Hopes of enjoying *Valeria* again. But why shou'd I despair of seeing her here? For she is much for an Angelical Friendship: And I do assure her, the Grove where I daily walk, is prophan'd by no unholy Love; and my Cell is so very private, 'tis hardly seen in a Year.

Then 'twere sweet, 'twere wondrous sweet,
Cou'd I and dear *Valeria* meet,
In this lonesome shady Grove,
Full of Friendship, full of Love.
Oh! what tender Things we'd say,
Whilst the Minutes flew away.

But I talk of Impossibilities— However, I'll carve her Name on ev'ry Tree, and dream of her ev'ry Night; for Conjugal Love may be very passionate: Besides, I don't retire from the World that my Thoughts might be idle, (for the Mind of Man is ever thinking) and if I must think of something, can it be better employ'd, than in thinking of her who by a late Settlement has made me easie.

Thus, Reader, have I bid the World good Night, before my Time to go to Bed, as 'twere on purpose to make a Trial of my Friends; for all Men adore the Rising Sun, but few, or scarce any, have any Love for his Setting. However, this is my present Case, and I'm so well pleas'd with it,

That if one Mortal two such Grants might have,
From private Life I'd steal into my Grave;
I'd live unthought of, and unseen wou'd die,
And grudge Mankind my very Memory— *Cowley.*

NOVELTY VIII.

*That the Universe is fram'd in such a manner
as will at length produce a new Sun, Moon
and Stars.*

REader, the Strangeness of this Opinion (or *Novelty*) is no sufficient Reason why it should be rejected, because other certain Truths have been formerly esteemed ridiculous, and great Absurdities entertain'd by common Consent.

There is an Earnestness and Hungering after *Novelty*, which doth still adhere unto all our Natures, and it is part of that Primitive Image, that wide Extent and infinite Capacity at first created in the Heart of Man; for this, since its Depravation in *Adam*, perceiving its self altogether emptied of any good, doth now catch after every *New Thing*, conceiving that possibly it may find Satisfaction among some of its Fellow-Creatures. But our Enemy the Devil, (who strives still to pervert our Gifts, and beat us with our own Weapons) hath so contriv'd it, that any Truth doth now seem distateful for that very Reason, for which Error is entertain'd— I mean for the sake of *Novelty*; for let but some upstart Heresie be set abroad, and presently there are some out of a curious Humour, others, as if they watch'd an Occasion of Singularity, will take it up for Canonical, and make it part of their Creed and Profession; whereas solitary Truth cannot any where find so ready Entertainment; but the same *Novelty* which is esteemed the Commendation of Error, and makes that acceptable, is counted the Fault of Truth, and causes that to be rejected. How did the incredulous World gaze at *Columbus*, when he promis'd to discover another Part of the Earth? and he cou'd not for a long Time, by his Confidence, or Arguments, induce any of the Christian Princes, either to assent unto his Opinion, or go to the Charge of an Experiment. Now if he who had such good Grounds for his Assertion, cou'd find no better Entertainment among the wiser sort, and upper End of the World; 'tis not likely then that this Opinion, that the Universe is fram'd in such a manner as will at length produce a New Sun, Moon and Stars, &c. shall receive any thing from the Men of these Days, (especially our vulgar Wits) but Misbelief or Derision. It hath always been the Unhappiness of new Truths in Philosophy, to be derided by those that are ignorant

of the Causes of things, and rejected by others whose Perverseness ties them to the contrary Opinion, Men whose envious Pride will not allow any *New Thing* for Truth, which they themselves were not the first Inventors of. So that I may justly expect to be accused of a Pragmatical Ignorance, and bold Ostentation, especially since for this Opinion *Xenophanes*, a Man whose Authority was able to add some Credit to his Assertion, cou'd not escape the like Censure from others. For *Natales Comes* speaking of that Philosopher, and this his Opinion, saith thus, "Some there are who lest they might seem to know nothing, will bring up monstrous Absurdities in Philosophy, that so afterward they may be fam'd for the Invention of somewhat. The same Author doth also in another Place accuse *Anaxagoras* of Folly for the same Opinion. "'Tis none of the worst kinds of Folly, boldly to affirm one side or other, when a Man knows not what to say.

If these Men were thus censur'd, I may justly then expect to be derided by most, and to be believ'd by few or none; especially since this Opinion that *there will be a New Sun, Moon and Stars, &c.* seems to carry in it so much Strangeness, so much Contradiction to the general Consent of others. But however, I am resolv'd that this shall not be any Discouragement, since I know that it is not the common Opinion of others that can either add or detract from the Truth. For,

1. Other Truths have been formerly esteem'd altogether as ridiculous as this can be.

2. Gross Absurdities have been entertain'd by general Opinion.

I shall give an Instance of each, that so I may the better prepare the Reader to consider this Assertion [*that there will be a New Sun, Moon and Stars, &c.*] without Prejudice, when he shall see that the common Opposition against this which I affirm cannot any way derogate from its Truth.

1. Other Truths have been formerly accounted as ridiculous as this: I shall specify that of the *Antipodes*, which have been deny'd and laugh'd at by many wise Men and great Scholars, such as were *Herodotus*, *St. Augustine*, *Lactantius*, the Venerable *Bede*, *Lucretius* the Poet, *Procopius*, and the Voluminous *Abulensis*, with others. *Herodotus* counted it so horrible an Absurdity, that he cou'd not forbear laughing to think of it. *Γελῶ δὲ ὅτι οἱ περὶ τὰς γῆς ἄνθρωποι πολλὰς ἡδὲ καὶ ἄδυνα νόον ἔχοντας ἐξηγητὰς οἱ Ὀικεανὸν τε πάντα γράφουσιν, πλεῖς τινὲς γὰρ ἔσσαν κυκλοτερέα ὥς ἀπὸ τοῦ οὐρανοῦ.* "I cannot choose but laugh, (saith he) to see so many Men venture to describe the Earth's Compass, relating

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“ those things that are without all Sense; as that the Sea
 “ flows about the World, and that the Earth it self is
 “ round as an Orb. But this great Ignorance is not so
 much to be admir’d in him, as in those learned Men of
 later Times, when all Sciences began to flourish in the
 World. Such was St. *Austin*, who censures that Relation
 of the *Antipodes* to be an incredible Fable; and with him
 agrees the Eloquent *Lactantius*. “ What (saith he) are they
 “ that think there are *Antipodes*, such as walk with their
 “ Feet against ours? do they speak any likelyhood? or is
 “ there any one so foolish as to believe that there are Men
 “ whose Heels are higher than their Heads? that things
 “ which with us do lie on the Ground do hang there? that
 “ the Plants and Trees grow downwards, that the Hail, and
 “ Rain, and Snow, fall upwards to the Earth? and do we
 “ admire the hanging Orchards amongst the Seven Won-
 “ ders, whereas here the Philosophers have made the Fields
 “ and Seas, the Cities and Mountains hanging? What shall
 “ we think (saith he in *Plutarch*) that Men do cling to
 “ that Place like Worms, or hang by their Claws as Cats,
 “ or if we suppose a Man a little beyond the Center, to be
 “ digging with a Spade? is it likely (as it must be accord-
 “ ing to this Opinion) that the Earth which he loosen’d,
 “ shou’d of it self ascend upwards? or else suppose two
 “ Men with their Middles about the Center, the Feet of
 “ the one being plac’d where the Head of the other is, and
 “ so two other Men cross them; yet all these Men thus
 “ situated according to this Opinion shou’d stand upright;
 “ and many other such gross Consequences wou’d follow
 “ (saith he) which a false Imagination is not able to fancy
 “ as possible. Upon which Considerations, *Bede* also de-
 nies the Being of any *Antipodes*. *Neq; enim Antipodarum*
ullatenus est Fabulis accommodandus assensus. Nor should we
 any longer assent to the Fable of *Antipodes*. So also
Lucretius the Poet speaking of the same Subject, says,

Sed vanus stolidum hac omnia finxerit error.

That some idle Fancy feign’d these for Fools to believe.
 Of this Opinion was *Procopius Gazæus*, but he was per-
 swaded to it by another kind of Reason; for he thought
 that all the Earth under us was sunk in the Water, accord-
 ing to the Saying of the *Psalmist*, *He hath*
Psal. 24. 2. founded the Earth upon the Seas; and there-
 fore he accounted it not inhabited by any.
 Nay, *Tostatus*, a Man of later Years and general Learning,
 doth also confidently deny that there are any such *Antipo-*
des, tho’ the Reason which he urges for it be not so absurd

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as the former; for the Apostles, saith he, travell'd thro' the whole habitable World, but they never pass'd the Equinoctial; and if you answer that they are said to go thro' all the Earth, because they went thro' all the known World, he replies, that this is not sufficient, since Christ would have all Men to be saved, and
1 Tim. 2. 4.
come to the knowledge of his truth; and therefore 'tis requisite that they shou'd have travell'd thither also, if there had been any Inhabitants; especially since he did expressly command them to go and
Matth. 28. 19.
teach all Nations, and preach the Gospel thro' the whole World: And therefore he thinks that as there are no Men, so neither are there Seas, or Rivers, or any other Conveniency for Habitation. 'Tis commonly related of one *Vingilius*, that he was excommunicated and condemn'd for a Heretick by *Zachary* Bishop of *Rome*, because he was not of the same Opinion. But *Baronius* says, it was because he thought there was another habitable World within ours. However, you may well enough discern in these Examples how confident many of these Great Scholars were in so gross an Error, how unlikely, what an incredible thing it seem'd to them, that there shou'd be any *Antipodes*, and yet now this Truth is as certain and plain, as Sense or Demonstration can make it. This then which I now deliver, (that *there will be a New Sun, Moon and Stars*, &c.) is not to be rejected, tho' it may seem to contradict the common Opinion.

2. Gross Absurdities have been entertain'd by general Consent. I might instance in many remarkable Examples, but I will only speak of the supposed Labour of the Moon in her Eclipses, because this is nearest to the chief Matter in Hand, and was receiv'd as a common Opinion amongst many of the Ancients, and therefore *Plutarch* speaking of a Lunary Eclipse, relates, that at such times 'twas a Custom amongst the *Romans* (the most civil and learned People in the World) to sound Brass Instruments, and hold great Torches toward the Heaven; for by this Means they suppos'd the Moon was much eas'd in her Labours, and therefore *Ovid* calls such loud Instruments the Auxiliaries or Helps of the Moon,

Cum frustra resonant ara auxiliaria Luna.

and therefore the Satyrist too describing a loud Scold, says he, she was able to make Noise enough to deliver the labouring Moon.

Vna laboranti poterit succurrere Luna.

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New the Reason of all this their Ceremony was, because they fear'd the World wou'd fall asleep, when one of its Eyes began to wink; and therefore they wou'd do what they cou'd by loud Sounds to rouse it from its Drowsiness, and keep it awake by bright Torches, to bestow that Light upon it which it began to lose. Some of them thought hereby to keep the Moon in her Orb, whereas otherwise she wou'd have fallen down upon the Earth, and the World wou'd have lost one of its Lights; for the credulous People believ'd, that Inchanters and Witches cou'd bring the Moon down; which made *Virgil* say,

Cantus & à Cælo possunt deducere Lunam.

And those Wizards knowing the Times of her Eclipses, wou'd then threaten to shew their Skill, by pulling her out of her Orb. So that when the silly Multitude saw that she began to look red, they presently fear'd they shou'd lose the Benefit of her Light, and therefore made a great Noise, that she might not hear the Sound of those Charms, which wou'd otherwise bring her down; and this is rendred for a Reason of this Custom, by *Pliny* and *Propertius*:

*Cantus & à curru Lunam deducere tentant,
Et facerent, si not ara repulsa sonent.*

Plutarch gives another Reason of it, and he says, "'Tis because they wou'd hasten the Moon out of the dark Shade wherein she was involv'd, that so she might bring away the Souls of those Saints that inhabit within her, which cry out by reason they are then depriv'd of their wonted Happiness, and cannot hear the Musick of the Spheres, but are forc'd to behold the Torments, and wailing of those damned Souls which are represented to them as they are tortur'd in the Region of the Air. But whether this, or whatever else was the meaning of this Superstition, yet certainly 'twas a very ridiculous Custom, and bewray'd a great Ignorance of those Ancient Times; especially since it was not only receiv'd by the Vulgar, such as were Men of less Note and Learning, but believ'd also by the more famous and wiser sort, such as were those great Poets, *Sesichorus* and *Pindar*. And not only amongst the more sottish Heathens, who might account that Planet to be one of their Gods, but the Primitive Christians also were in this kind guilty; which made *St. Ambrose* so tartly to rebuke those of his Time, when he said, *Tum turbatur carminibus Globus Luna, quando calicibus turbantur & oculi.* "When your Heads are troubled with Cups, then you think the Moon to be troubled with Charms,

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And for this Reason also did *Maximus*, a Bishop, write a Homily against it; wherein he shew'd the Absurdity of that foolish Superstition. I remember that *Ludovicus Vives* relates a more ridiculous Story of a People that imprison'd an As for drinking up the Moon, whose Image appearing in the Water was cover'd with a Cloud as the As was drinking; for which the poor Beast was afterward brought to the Bar to receive a Sentence according to his Deserts: Where the grave Senate being sat to examine the Matter, one of the Counsel (perhaps wiser than the rest) rises up, and out of his deep Judgment thinks it not fit that their Town shou'd lose its Moon, but that rather the As shou'd be cut up and that taken out of him. Which Sentence being approv'd by the rest of those Politicians, as the subtlest way for the Conclusion of the Matter, was accordingly perform'd. But whether this Tale were true or no I will not question; however there is Absurdity enough in that former Custom of the Ancients that may confirm the Truth to be prov'd, and plainly declare the Insufficiency of common Opinion to add true Worth or Estimation unto any thing. So that from that which I have said may be gather'd thus much.

1. That a new Truth (such as is that of the Universe's producing a *New Sun, Moon and Stars, &c.*) may seem absurd and impossible, not only to the Vulgar, but to those also who are otherwise wise Men, and excellent Scholars; and hence it will follow, that every *Novelty* which seems to oppose common Principles is not presently to be rejected, but rather to be pry'd into with a diligent Enquiry, since there are many things which are yet hid from us, and reserv'd for future Discovery.

2. That it is not the Commonness of an Opinion that can privilege it for a Truth: The wrong way is sometimes a well beaten Path, whereas the right way (especially to hidden Truths) may be less trodden and more obscure.

True indeed, the Strangeness of this Opinion, that *there will be a New Sun, Moon and Stars, &c.* will detract much from its Credit; but yet we shou'd know that nothing is in it self strange, since every Natural Effect has an equal Dependance upon its Cause, and with the like Necessity doth follow from it; so that 'tis our Ignorance which makes things appear so: And hence it comes to pass that many more evident Truths seem incredible to such who know not the Causes of things. You may as soon perswade some Country Peasants that the Moon is made of green Cheese (as we say) as that 'tis bigger than his Cart-wheel, since both seem equally to contradict his Sight; and he has not Reason enough to lead him farther than

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than his Senses. "Nay, suppose (saith *Putarch*) a Philosopher shou'd be educated in such a secret Place, where he might not see either Sea or River, and afterwards shou'd be brought out where one might shew him the great Ocean, telling him the Quality of that Water, that it is brackish, salt, and not potable, and yet there were many vast Creatures of all Forms living in it, which make use of the Water as we do of the Air, questionless he wou'd laugh at all this as being monstrous Lies, and Fables without any Colour of Truth. Just so will this Truth, that *there will be a New Sun and Moon, &c.* appear unto others; because we never dreamt of any such Matter. Things are very hardly receiv'd which are altogether strange to our Thoughts and our Senses. The Soul may with less Difficulty be brought to believe any Absurdity, when as it has formely been acquainted with some Colours and Probabilities for it; but when a new, and unheard of Truth (as this of a *New Sun and Moon* will be thought) shall come before it, tho' it have good Grounds and Reasons, yet the Understanding is afraid of it as a Stranger, and dares not admit it into its Belief, without a great deal of Reluctancy and Trial. And besides, things that are not manifested to the Senses, are not assented unto without some Labour of Mind, some Travel and Discourse of the Understanding; and many lazy Souls had rather quietly repose themselves in an easie Error, than take Pains to search out the Truth. The Strangeness then of this Opinion, that *there will be a New Sun, Moon and Stars*, will be a great Hinderance to its Belief; but this is not to be respected, by reason it cannot be help'd. I have stood the longer in the Preface, because that Prejudice which the meer Title of this *Novelty* may beget, cannot easily be remov'd without a great deal of Preparation; and I cou'd not tell otherwise how to rectifie the Thoughts of the Reader for an Impartial Survey of the following Discourse.

I must needs confess, tho' I had often thought with my self that it was probable there might be a *New Sun, Moon and Stars* produc'd, yet it seem'd such an uncouth Opinion that I never durst discover it, for fear of being counted singular and ridiculous; but afterward having read *Glanvil's Plurality of Worlds*, and finding many of mine own Thoughts confirm'd by that learned Man, I then concluded I had Authority enough to assert, *The Universe is fram'd in such a manner as will at length produce a New Sun, Moon and Stars, and (perhaps) a New Earth.*

This is NEWS indeed, quo' our Athenian Readers, but pray Sir how will you prove it? Prove it! why that I will do as soon as I am able, and for the present shew how probable

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'tis that there will not only be a *New Sun, Moon and Stars* but a *New World* created:

-And here I shall first observe, that the whole Earth and all the *Planetary World* seems to droop and decay, that every Species of Beings grow weak and languid, and seem to draw near their Dissolution. Yet 'tis needless to engage GOD in the Act, since tho' Creation was above the Force of Nature, yet *Mutation* is not, and no Annihilation can proceed from that Paternal Essence of Essences. It seems easie to me to believe, That the World will perish upon the Ruines of its own Principles. And tho' the precise Period of its Destruction be not known to the Angels themselves, yet there are not wanting some Philosophical Rules, whereby one might venture to Calculate its Duration, and by observing the various Attempts, Eruptions and Devastations made by FIRE already, one may conjecture about what Time that most active Element shall be let loose, to destroy this Face of the World, and transform this Superannuated Heaven and Earth into *New Ones*, as the Holy Prophet has foretold. For as to Annihilation, I look on it as a Chimera, or Non-entity, which cannot be said to flow from Him who is *All-being*, and the Fountain of Existence. It were easier to conceive that Cold shou'd be the immediate Effect of Fire, and Darkness the Natural Result of the actual Presence of Light, than to think that *Annihilation*, or *not being*, can proceed from Him who is the Original Source of Being, from whose Divine Power, Wisdom and Goodness, all things flow by a necessary Emanation, and continue in their several Perfections by as unalterable a Law as that which gave them; so that there can be no Vacuity suppos'd in their Eternal Subsistence, no Leaps or Starts from *Something* to *Nothing*. It is far more agreeable to the Principles of Philosophy to conceive, That only the Gross and Corruptible Part of the Universe shall be subject to the *Action of Fire*, (such as the Earth we tread on, with the other Planetary Bodies,) but that the PUREST ÆTHER shall remain for ever untouch'd, unchang'd, the Sanctuary of the Bless'd, the Habitation of the Spirits of *Just Men made perfect*. I am also confirm'd in this Belief by something more Sacred and Authentick than Natural Philosophy. For when the Royal Psalmist in that Divine Rhapsody, calls upon the *Heavens of Heavens, and the Waters which are above the Heavens*, to praise GOD, he gives this for a Reason, (*viz.*) *Because he spake and they were made, he commanded and they were created*. He establish'd them to Eternity, and for *Everlasting Ages*: He fix'd a Decree which he will not disannul. Then he calls upon the Earth, and all Creatures therein, to joyn in the same Act of Praise,

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but not for the same Reason; not because the Earth shall endure for ever, but because the Name of GOD alone is exalted, and his Honour above Heaven and Earth. Which Distinction seems to me an evident Argument of the *unalterable Stability of the Celestial and Æthelial World*, whatsoever Mutations and Changes the Terrestrial may be subject to; which are so many, that if the Inhabitants of a Comet had but the Wit to foresee the Time when they are to come into our World, they had already made the Voyage, wou'd tell their Neighbours before-hand what strange Variety of Changes they shou'd see here; and perhaps some of them, resolv'd to observe the very Moment of their entering into our World, wou'd presently cry out, *A New Sun, a New Sun, &c.* as Sailors use to cry *Land, Land.*

We have no Reason then to pity the Inhabitants of a Comet; yet I suppose Reader, you will think their Condition lamentable, who inhabit a Vortex whose Sun comes in Time to be quite extinguish'd, and consequently live in Eternal Night. But perhaps you'll ask, *Can Suns be put out?* Yes, without doubt they may; for People some Thousand Years ago saw fix'd Stars in the Sky, which are now no more to be seen: These were Suns which have lost their Light, and certainly there must be strange Desolation in their Vortex's, and a general Mortality over all the Planets; for what can People do without a Sun?

Reader, I will tell you if you please, here, what in this Particular is the Opinion of Learned Astronomers. They think that the fix'd Stars which have disappear'd, are not quite extinguish'd, but that they are half Suns; that is, they have one half Dark, and the other half Light, and turning round upon their own Axis, or Centre, they sometimes shew us their Light Side, and afterwards turning to us their Dark Side, we see them no more. To oblige you, Reader, I will be of this Opinion; but I cannot make it good, in relation to some certain Stars, because (as some have lately observ'd) those Stars have their Regulated Times of appearing and disappearing, otherwise there cou'd be no such thing as half Suns. But what shall we say of Stars which totally disappear, and never shew themselves again after they have finish'd their Course of turning round upon their own Axis? You are too just, Reader, to oblige me to believe that such Stars are half Suns: Which half Suns are not extinct, they are only sunk so low into the Immense Depth of Heaven, that we cannot possibly see them; in this Case the Vortex follows his Sun, and all's well again. 'Tis true, that the greatest Part of the fix'd Stars have not this Motion, by which they remove themselves so far from us, because at other Times they might return
again

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again nearer to us, and we shou'd see them sometimes greater, and sometimes less, which never happens. But we will suppose that none but the little, light, and most active Vortex's which slip between the others make certain Voyages, after which they return again, while the main Body of Vortex's remain unmov'd: 'Tis likewise very strange that some fix'd Stars shou'd shew themselves to us, spending a great deal of Time in appearing, and disappearing, and at last, totally and entirely disappear. Half Suns wou'd appear again at their set and regulated Time. Now, Reader, boldly declare your Opinion; Must not these Stars of Necessity be Suns, which are so much darken'd as not to be visible to us, yet afterwards shine again, and at last are wholly distinct? How can a Sun be darken'd, and quite extinguish'd, when it is in its own Nature a Fountain of Light? 'Tis true it may be done with all the Ease in the World, if *Descartes* Opinion be true, that our Sun hath Spots; now whether these Spots be Scum or thick Mists, or what you please, they may thicken and unite, 'till at last they cover the Sun with a Crust, which daily grows thicker, and then farewell Sun. We have hitherto 'scap'd pretty well; but 'tis said that the Sun for some whole Years together hath look'd very pale: For Example, the Year after *Cesar's* Death; it was this Crust that then began to grow, but the Force of the Sun broke and dissipated it; had it continu'd we had been all lost People. And now I know the fatal Consequences of the Sun's Paleness, I believe, instead of going every Morning to my Glass, to see how I look, I shall cast my Eyes up to Heaven, to see whether or no the Sun looks pale. Oh, Reader, there is a great deal of Time requir'd to ruine a World: Yet 'tis but Time that is requir'd. All this Immense Mass of Matter that composes the Universe, is in perpetual Motion, no Part of it excepted; and since every Part is mov'd, you may be sure that Changes must happen sooner or later; but still in Times proportion'd to the Effect. The Ancients were pleasant Gentlemen, to imagine that the Celestial Bodies were in their own Nature unchangeable, because they observ'd no Change in them; but they did not live long enough to confirm their Opinion by their own Experience; they were Boys in comparison of us. Give me leave, Reader, to explain my self by an Allegory: If Roses, which last but a Day, cou'd write Histories, and leave Memoirs one to another; and if the first Rose shou'd draw an exact Picture of their Gardiner, and after Fifteen Thousand Rose-Ages, it shou'd be left to other Roses, and so left still, to those that shou'd succeed, without any Change in it; shou'd the Roses hereupon say, we have every

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Day seen the same Gardiner, and in the Memory of Roses, none ever saw any Gardiner but this? He is still the same he was, and therefore certainly he will never die, as we do; for there is no Change at all in him. Wou'd not these Roses, Reader, talk very foolishly? and yet there wou'd be more Reason in their Discourse, than there was in what the Ancients said concerning Celestial Bodies: And tho' even to this very Day there shou'd appear no visible Change in the Heavens, and the Matter of which they are made, shou'd have all the Signs of an Eternal Duration without any Change; yet I wou'd not believe 'em unchangeable, till I had the Experience of many more Ages. Ought we, who last but a Moment, make our Continuance the Measure of any other things Duration? 'Tis not so easie a Matter to be Eternal: To have lasted many Ages of Men, one after another, is no Sign of Immortality. I find the Worlds are far from being able to pretend to it; I will not do 'em so much Honour, as to compare 'em to the Gardiner that liv'd so much longer than the Roses; I begin to think 'em like the Roses themselves, which blow one Day, and die the next: For now I understand, that if old Stars disappear, new ones will come in their room, because every Species must preserve it self. No Species, Reader, can totally perish. Some perhaps will tell you that such new Stars are Suns, which return to our Sight again, after they have been a long Time hid from us, in the Profundity of Heaven: Others may tell you, they are Suns clear'd from that thick Crust, which once cover'd them. If I shou'd think all this possible, yet I likewise believe that the Universe may be fram'd in such a manner, that from Time to Time it may produce *New Suns, Moons and Stars*. And why may not that Matter which is proper to make a Sun, be dispers'd here and there, and gather it self again at long-run, into one certain Place, and lay the Foundation of a new World? I am very much inclin'd to believe such new Productions, because they suit with that Glorious and Admirable Idea which I have of the Works of Nature. Can we think that wise Nature knows no more than the Secret of making Herbs and Plants live and die by a continual Revolution? I am verily perswaded, and are not you so too, Reader? that Nature, without much Cost, or Pains, can put the same Secrets in Practice, upon the Worlds. And if so, 'tis evident, (tho' very surprizing NEWS) that the Universe is fram'd in such a manner as will at length produce a *New Sun, Moon and Stars*, and perhaps a *New World*.

Thus we are arriv'd at the very Roof and Top of all the Heavens; and to tell you whether there be any new Sun, Moon and Stars beyond it, you must have an abler Man than

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than I am; you may place Worlds there, or no Worlds as you please. 'Tis the Philosopher's Empire to describe those vast Invisible Countries which are, and are not, or are such as he please to make 'em: It is enough for me, to have carry'd your Mind as far as you can see with your Eyes. I only beg this Favour at parting, that whenever you see the Sun, the Moon, or the Stars, you will think of me.

I fully design'd to have inserted Twelve Novelties more, (and for that Reason they were advertiz'd in the News-Papers) but my Bookseller tells me I have already exceeded the Bounds of a 12d. Book, and desires I wou'd give no further Account of these Twelve Novelties here, but only to discover the Titles to 'em, which are these following; Viz.

Novelty 9. *The Language of Angels, or the manner how they discourse with God and one another.* 10. *Proxy-Marrriage, or an Essay upon that Princely Custom, of Courting by Pictures, and Marrying by Substitutes.* 11. *There will be a new Hell at the Day of Judgment.* 12. *Every Man his own Parson, or the sincere Practice of known Duties resolves the most obscure Points in the Christian Religion.* 13. *There is no such thing as the Apparition of a Deceas'd Person.* 14. *Not one in a Million shall be sav'd.* 15. *The Church Triumphant, or the Number of the ELECT is much greater than of those that perish; being an Answer to the foregoing Novelty.* 16. *Due Benevolence modestly Rated, in a Letter to Madam ——— who denies to her Husband the lawful Use of the Marriage-Bed.* 17. *The Saints continue to hope even in Heaven.* 18. *The State of Separation, or a modest Conjecture how the Soul leaves the Body, and lives and acts in the other World; with an Instance of these Particulars in the Soul of Arnobius.* 19. *'Tis possible for a superannuated Person to renew his Age; with the Life of an Old Woman (now in her 123d Year) that is trying the Experiment.* 20. *Death-Bed-Charity, or Alms and no Alms: A Paradox, proving Madam J — N ———'s giving Fifty Pound a Year to the Poor of St. A ——— was no Charity; but (as she vainly thought) a sort of compounding with God Almighty for her giving nothing to the Poor in her Life Time; with a pleasant Essay upon Dead Men's Shoes: (For note this Alms is not left to the Poor whilst Mrs. D ———, or the Heirs of her Body yet to be begotten, can live to enjoy it.) To which is added a Copy of her unjust and ridiculous Will, with a Paraphrase upon each Legacy; but more especially upon that of bequeathing her Soul to Almighty God: The whole being Serious Reflections on the Life and Death of that scraping and useless Miser Madam J — N ———, and upon the Panegyrick Sermon Preach'd at her Funeral, by Dr. C ——— Arch-D ——— of St. A ———; written by the Author of the late Essay entitl'd, *The Hazard of a Death-Bed-Repentance,**

These

These Twelve Novelries (with Twenty more as Nice and Curious) are ready for the Press, and shall be inserted in the Second Part of the *Christian's Gazette*, or else in a Work I intend to Publish, entitl'd,

ATHENIANISM; or the New Projects of John Duntou, Citizen of London: Being Six Hundred Books, Pamphlets, and single Sheets, written with his own Hand; and is an entire Collection of all his Writings, both in Manuscript, and such as were formerly Printed: To which is added **DUNTON'S FAREWEL TO PRINTING**, in some serious Thoughts on those Words of Solomon, Of making many Books there is no end; and much Study is a Weariness of the Flesh. Vol. 1. with the Author's Effigies; on which the *Athenian Society* bestow'd the following Complement.

Here's **DUNTON's** Phiz, that **NEW * Athenian Swain**,
Who hatch'd Six Hundred Projects in his Brain:
The **BROOD** is large, but give him Time to sit,
He will Six Hundred Projects more beget.
As like his **MIND**, as this is like his **PHIZ**,
For in this **FACE**, Art and the Graver kifs.
SHERWIN alone this Mystick Art cou'd find,
To Paint **JOHN DUNTON's** Person and his Mind:
He, with the **LIKENESS**, Warmth and Grace does give,
And makes his **PICTURE** seem to think and live:
For **DUNTON's** Phiz is here so neatly wrought,
That we can in his Aspect read his Thought.
Or in one Word, to sum our Thoughts Extent,
The Perfect Piece all **DUNTON** does present.
So many **PROJECTS** every Line indites,
You'd swear the very Picture lives and writes.
Yet D—— himself has drawn with better Grace,
His Books, his Picture, there's his **LIVING FACE**.
And tho' no **PROJECT** can prevent his Death,
Yet in the following Sheets he'll ever breath.—— **ATHENS**.

This Work will be Printed in large Octavo, and upon extraordinary Paper, and will be continu'd in Volumes at 6s. each, 'till the whole is compleated. The First Volume will be Publish'd by *John Morphew*, about Midsummer next, and will contain great Variety of Original Manuscripts, &c. Of which a more particular Account will be given in the *Postman*, and in the Author's Farewel to this Life and World, mention'd in his Answer to *Dr. Kenner's Sermon*, entitl'd *The Hazard of a Death-Bed-Repentance*, Sold by *J. Morphew*, near Stationers-Hall.

* Referring to his *Question-Project*, or *Athenian Oracle*, as also to **OLD ATHENS**, mention'd in *Acts* 17. v. 21.

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